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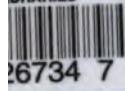
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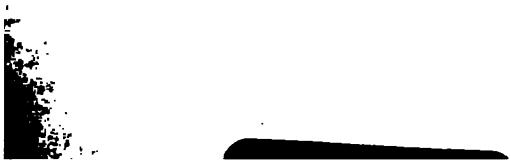
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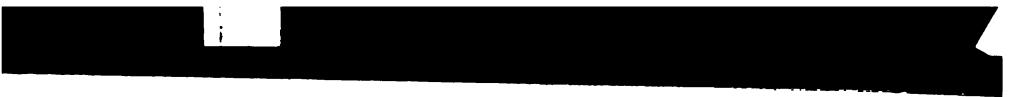
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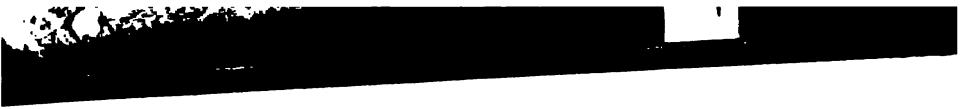


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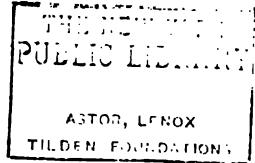






**THOUGHTS AND EXTRACTS ON CHRIST
AND HIS KINGDOM COME**

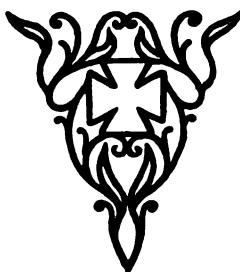




STUDIES IN THE ART OF DRAWING "SCHOOL"

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THOUGHTS AND EXTRACTS
ON
**CHRIST AND
HIS KINGDOM COME**

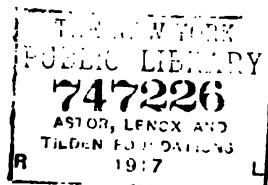


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TO THE READERS

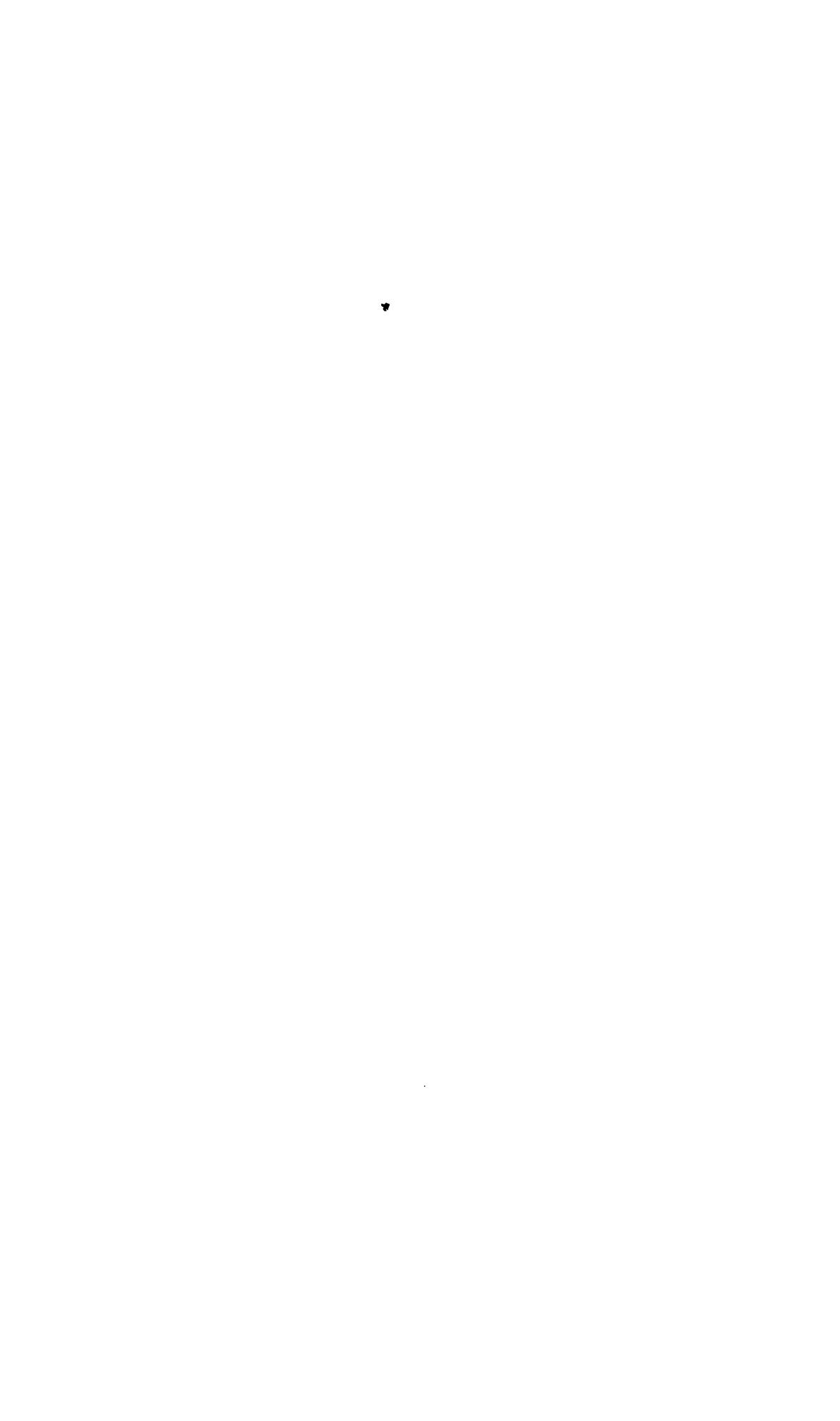
*Bring tolerance that can kiss and disagree;
Bring virtue, honor, truth and loyalty;
Bring faith that sees with undissembling eyes;
Bring all large loves, and heavenly charities.*

—SIDNEY LANIER.



*Nevertheless we, according to His
promise, look for new heavens and a
new earth, wherein dwelleth
righteousness.*

—II PETER iii:13



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**THOUGHTS AND EXTRACTS ON CHRIST
AND HIS KINGDOM COME**



WHAT IS RELIGION?

REILIGION is true worship, love, faith, belief, and acceptance of "one true God who is our Saviour Jesus Christ, the Lord Jehovah, the only God of Heaven, and earth. Who from eternity is the Creator, in time the Redeemer, and to eternity the Regenerator, thus who is at once Father, Son, and Holy Spirit. To whom omnipotence, omnipresence, omniscience, mercy itself, and also justice belong."

First—"That man is His creature, and the church His sheep-fold. That all things of the church, and of its doctrine relate to these two, that the Lord is to be approached immediately, and that man must live a life according to the commandments of the Decalogue, by shunning evils as sins. Wherefore, where this is doctrine, and not life, there is no church. It is the understanding of the Word, that establishes the church, and a faith, and life in accordance with doctrine, that establishes, and constitutes the special church in the individual man. The man who is in truths from good, comes into angelic intelligence, and wisdom, and they lie hid in his interiors so long as he lives in the world, but they are opened in the other life. The man who is in truths from good becomes an angel after death, and he also becomes an angel through heavenly love."

Second—That we take Him, the Lord Jehovah, Jesus Christ our Saviour, for our pattern or example, for our daily living, and abide in Him. For He Himself hath said, *Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me.* St. John xv:4.

"To abide in the Lord is to be in love to Him since spiritual love conjoins and not faith without love, for the Lord has His abode with those who are in love, and in faith therefrom. This is the signification of the parable of the ten virgins. The five prudent virgins signify those of the church who are in faith from love, and

CHRIST AND HIS KINGDOM COME

the five foolish virgins those who are in faith apart from love. The number ten means *all* in the church. *Midnight when the cry arose*, signifies the last judgment and in general the end of man's life, when he will be adjudged either to heaven, or to hell, for such as man's life is, such he remains, because every man's life remains after death, from the saying, 'As the tree falls so it lies;' such as from the whole course of his life, he is when he dies. The foolish are those the Lord was not conjoined in the world in mutual love, hence His reply to them, *Verily, I say unto you, I know you not. Blessed are they that have been called unto the marriage supper of the Lamb,* signifies those who are conjoined to the Lord by means of truths from the Word, and become a church will enter into heaven."

*T*hird—We are united in Him when we commit to memory His Words, and love them, and live according to His teachings, particularly those in the New Testament. For He Himself hath said, *If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

St. John xiv:23.

Again, Whosoever transgresseth, and abideth not in the doctrine of Christ bath not God. He that abideth in the doctrine of Christ, he bath both the Father, and the Son.

II John i:9.

"The One should be recognized, as the Divine Itself which is called the Father, the Divine Good, or Esse, Divine Soul, Life Itself; and the Other, the Divine Human which is called the Son of God, or Divine Truth. The Holy Spirit, the Divine Energy, and Operation proceeding from the One-God. This going forth is the power of the Most High which then overshadowed the Virgin mother Mary." (St. Luke i:35.)

To study about Christ is to know all about God since He Himself is God. "His Soul, Body and Spirit each singly Divine, is what is called the Divine Trinity in One-God-Man. God is meant His Divine, which is the Divine from which all things are, and at the same time His Divine Human, for both together are One-God, because they are One Person." That He Himself is the Father,

WHAT IS RELIGION?

who sent Himself into the world as the Son of God. "On a right idea of God, the whole body of theology hangs like a chain on its first link, and everybody is allotted his place in the heavens, (that is, heaven or hell) in accordance with his idea of God. For that idea is like a touchstone, by which the gold, and silver are tested, that is, the quality of good, and truth in man."

Fourth—"That the Lord regenerates man, by means of faith, and charity."

"The things which are of the spiritual life are truths which are to be believed, and goods which are to be done, the former are of faith, the latter of charity. The man who is regenerated, is as to his spiritual man in heaven, and is an angel there with the angels, among whom he also comes after death, he is then able to live the life of heaven, to love the Lord, to love the neighbor, to understand truth, to relish good, and to perceive the happiness thence derived. The celestial things of love, are love to Jehovah, and love to the neighbor, and innocence itself in these. In celestial things there is the very light of the soul, because the Divine Itself, that is, Jehovah Himself is in them. It must be understood, that the spirit of man after its release from the body, thinks, and wills, and speaks, and acts, just as before, for externals are taken away from him, (that is his earthly body,) and when these are taken away from him, his quality in the world whether that of a devil, or that of an angel is manifest. Moreover, the spirit of man appears after death such as it has been in the body while it lived in the world."

Fifth—"The love of self, and the love of the world are altogether opposite to love to the Lord, and love to the neighbor, wherefore the love of self, and the love of the world are infernal loves, for they also reign in hell, and also constitute hell with man, but love to the Lord, and love to the neighbor are heavenly loves. They also reign in heaven, and also constitute heaven with man, for heaven is mutual love. He who loves himself above all things is mindful of himself in everything, thinks of himself, speaks of himself, acts for the sake of himself; for his life is a life of self. A man is wholly such as is the

CHRIST AND HIS KINGDOM COME

ruling principle of his life; by this he is distinguished from others; according to this is formed his heaven if he is good, and his hell if he is evil; for it is his veriest will, and thus the very being of his life, which cannot be changed after death."

Sixt^b—Since heaven is a place for a prepared people, man should be getting himself ready all the time. "He should be getting himself ready for heaven by his whole life in the world. No one has heaven merely by being received, or admitted, but by his life in the world a man may become of such a character that he can be with those who are in heaven. Let it be known, therefore, that every man is born for heaven, and that he is received, that receives heaven in himself in the world, and he that does not receive it is shut out. Sins are not remitted by repentance of the mouth, but by repentance of the life. Actual repentance is to examine oneself, to recognize, and acknowledge one's sins, to hold oneself guilty, to confess sins before the Lord, (not to any priest) and to pray for help and power to resist them, and thus refrain from them, and begin a new life. That he who does not examine, and see his sins remains in them. That all evil, unless removed, remains in man, and that man cannot be saved, if he remains in his evils. Man's regeneration is not effected in a moment, but gradually, from the beginning to the end of his life in the world, and is afterwards continued, and perfected. A tree cannot reach its full growth in a day, also a house is not built in a day, nor does a man acquire his full stature in a day, still less wisdom. From all this, it is clear that regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born, and educated. The man who does not permit himself to be led, and assigned to heaven, is prepared for his own place in hell. For of himself man continually tends to the lowest part of hell, but is continually withdrawn by the Lord; and he who cannot be withdrawn is prepared for a certain place there, to which also he is assigned immediately after he leaves this world; and this place there is opposite to a certain place in heaven. Therefore as the angel-man, according to his affection for good, and truth, is allotted his own place in heaven, so the devil-man, according to his affection for

WHAT IS RELIGION?

evil, and falsity, is allotted his own place in hell. After death he is not in any state to be reformed, but remains in the state in which he is, in accordance with his life. When, therefore a man dies, he is assigned to his own place."

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. And they that be wise shall shine as the brightness of the firmament.

Daniel xii:2,3.

Seventh—And the consummation, or end of it all is that man should be innocent, (that is pure in heart, and mind, with a disposition to hate with all his soul and strength, anything that is evil) holy, blameless, *unspotted from the world*, living the spiritual life, wise, and intelligent in all things that are celestial, and spiritual, and living the life which is called charity, even in the midst of the world. "For the life of charity remains with a man to eternity. They who have lived a life of charity are all in heaven. A man if he lives in good, is, as to his interiors, a heaven in the least form, and hence it is, that if a man has lived a life of charity and love, he can be carried after death even into the third heaven. For the life that leads to heaven is not a life withdrawn from the world, but a life in the world, and a life of charity consists in acting honestly, and justly in every employment, in every business and in every work from an interior, that is, from a heavenly motive, because doing so is in accordance with the Divine laws. Mere thinking admits no one into heaven, it must be accompanied by willing and doing good."

Lord, who shall abide in thy tabernacle? Who shall dwell in Thy boly boll?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Psalm xv:1,2.

"The essence, or nature which anyone makes his own in the world cannot be changed after death. That to everyone after death is imputed the evil in which he is, and in like manner the good. That everyone has his own life. No one's life can be changed after death, because it is organized according to his love and faith,

CHRIST AND HIS KINGDOM COME

and hence according to his works; and that if the life were changed the organization would be destroyed, which never can be done. That a change of organization can only take place in the material body, and by no means in the spiritual body, after the former is rejected. The works, according to which it shall be rendered unto everyone, are the life, for the life effects them, and they are according to the life."

For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done whether it be good, or bad. II Corinthians v:10.

For the Son of man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works.

St. Matthew xvi:27.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is beaten down, and cast into the fire.

Wherefore by their fruits, ye shall know them.

St. Matthew vii:18,19,20.

And I saw a great white throne, and Him that sat on it, from whose face the earth, and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death, and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire. Revelations xx:11-15.

He that is unjust, let him be unjust still: and he which is filthy,

WHAT IS RELIGION?

*let him be filthy still: and he that is righteous, let him be righteous still:
and he that is holy, let him be holy still.*

*And behold I come quickly; and my reward is with me, to give
every man according as his work shall be.*

*Blessed are they that do his commandments, that they may have
right to the tree of life and may enter in through the gates into the city.*

Revelations xxii:11,12,14.

THE REDEEMED ONES IN HEAVEN

AND I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Father's name written upon their foreheads. *Revelations xiv:1.*

"This signifies the Lord now in the New Heaven from Christians who acknowledge Him as the God of heaven, and earth, and were in truths of doctrine from Him through the Word.

Having His Father's name in their foreheads, signifies acknowledgment of the Lord's Divine, and the Divine Human, from love, and faith with them. By Father is meant the Lord, as to the Divine from whom all things are, which is called the Father, and at the same time, as to the Divine Human, which is called the Son, because they are One, and One Person, united like soul, and body, and consequently that the Lord is to be approached as to the Divine Human, and that thus, and not otherwise the Divine which Divine is called the Father is approached. By the Lamb is meant the Lord, as to the Divine Human which is called the Son, thus the Lord alone. That when the Lord's Human is acknowledged to be Divine, there is effected a full marriage of the Lord and the church, for then God the Father, and He are acknowledged to be One, as the soul in the body and the church which desires to be conjoined with the Lord loves truths, because they are truths, for by truths when one lives according to them conjunction is effected."

Behold I have set before thee an open door.

Revelations iii:8.

"This signifies that heaven is open to those who are in truths from good from the Lord. The Lord alone is the God of heaven, and earth, they therefore who do not directly approach Him cannot see the way to heaven, nor can they find the door, and if haply they are

THE REDEEMED ONES IN HEAVEN

permitted to approach it, it is shut and if they knock it is not opened. The Lord Himself says, *I am the door of the sheep, by me if any man enter in he shall be saved.* That the Lord is the very gate by which men are to enter into the church, and thence into heaven."

"Man is born for heaven, although he does not enter heaven, unless he becomes spiritual, and he can become spiritual only by means of regeneration. Thus follows the necessity that the natural man with its lusts must be subdued, subjugated otherwise man cannot approach a single step towards heaven, but sinks deeper, and deeper into hell. So far as man is regenerated sins are removed, because regeneration is the restraining of the flesh that it may not rule, and the subjugation of the old man with its lusts, that it may not rise up, and destroy the intellectual faculty, for that would render man incapable of reformation, reformation being impossible unless man's spirit which is above the flesh is instructed, and perfected. In the Word the regenerate are called, *Sons of God*, and *born of God*, and regeneration is described by a new heart, and a new spirit. Man is so created that as to his internal he cannot die, for he can believe in, and also love God, and thus be conjoined by faith, and love; and to be conjoined to God is to live to eternity. Love to the Lord, and love towards the neighbor, constitute heaven; and also faith, so far as it has life from those loves. And because the love, and the faith thence derived are from the Lord, it is evident that the Lord Himself constitutes heaven. Heaven is with every man according to his reception of love, and faith from the Lord; and they who receive heaven from the Lord while they live in the world come into heaven after death as the Lord Himself teaches. The life of man after death, is the life of his love, and the life of his faith; hence, such as his love, and faith had been, when he lived in the world, such his life will remain to eternity. With those who loved themselves, and the world above all things, it is the life of hell; and with those who loved God above all things, and their neighbor as themselves, it is the life of heaven. The life of heaven is called eternal life, and the life of hell is called spiritual death."

"The spirit of man after the death of the body appears in the

CHRIST AND HIS KINGDOM COME

spiritual world in a human form, in every respect as in the world. He enjoys the faculties of seeing, of hearing, of speaking, and of feeling, as in the world, in a word he is a man as to each, and everything, except he is not encompassed with the gross body which he had in the world. This he leaves when he dies, nor does he ever resume it. Hence it is, that every man lives to eternity, whatever be his quality. Because every one after death lives to eternity, no angel, or spirit ever thinks of death; wherefore when death is mentioned in the Word, the angels understand by it either damnation, which is death in the spiritual sense, or continuation of life, and the resurrection."

Be not deceived; God is not mocked: for whatsoever a man soweth that shall be also reap.

For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Galatians vi:7, 8.

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and they are contrary the one to the other: so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness.

Idolatry, witchcraft, batred, variance, emulations, wrath, strife, seditions, heresies.

Envynings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith.

Meekness, temperance; against such there is no law.

And they that are Christ's have crucified the flesh with the affections, and lusts.

THE REDEEMED ONES IN HEAVEN

If we live in the Spirit, let us also walk in the Spirit.

Galations v:16-25.

For to be carnally minded is death; but to be spiritually minded if life, and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God. Romans viii:6-13.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Romans vi:22, 23.

And that ye put on the new man, which after God is created in righteousness, and true holiness. I Thessalonians iv:7.

THE PERFECT MAN

I WILL make a man more precious than fine gold; even a man than
the golden wedge of Ophir. Isaiah xiii:12.

*Be ye therefore perfect even as your Father which is in heaven
is perfect.* St. Matthew v:48.

Blessed are the undefiled in the way, who walk in the law of the Lord. Psalm cxix:1.

The whole length, breadth, and height of the perfect man's character signify holiness, truth and good. "That in the Word numbers, and measures signify things celestial, and spiritual. They who are in the internal sense, as are good spirits, and angels, are beyond all such things as are earthly, corporeal, or all that is of the body, and merely of this world. That a man is called righteous who does what is true therefrom, which also is to do righteousness, and judgment; also the perfect man is one who is so from holiness, or the good of charity."

"The times, and states of man's regeneration in general, and in particular are divided into six, and are called the days of his creation; for by degrees, from being not a man at all, he becomes, at first something of one, and so by little, and little, attains to the sixth day in which he becomes an image of God. The Lord continually fights for him against evils, and falsities, and by combats confirms him in truth, and good. The time of the combat is the time of the Lord's working; and therefore in the Prophets the regenerate man is called the work of the fingers of God. Nor does He rest until love acts as principal; then the combat ceases. When the work has so far advanced that faith is conjoined with love, it is called *very good*, because the Lord then actuates him, as His likeness. (At the end of the sixth day the evil spirits depart, and good spirits take their place, and the man is introduced into heaven, or into the celestial

THE PERFECT MAN

paradise. The celestial man is the *seventh day* which as the Lord has worked during the six days is called *His Work*, and as all combats then cease, the Lord is said to rest from all His work. On this account the seventh day was sanctified, and called the Sabbath from a Hebrew word meaning *rest*. And thus was man created, formed, and made. Every subsequent inmost church of the Lord is also a Sabbath, and so is every regenerate person when he becomes celestial, because he is a likeness of the Lord. Those who are being regenerated do not all arrive at this state. The greatest part at this day, attain only the first state, some only the second, others the third, fourth, or fifth, few the sixth; and scarcely anyone the seventh."

"The quality of the celestial man is that he acts not according to his own desires, but according to the good pleasures of the Lord which is his desire. Thus he enjoys internal peace, and happiness. The nature of the tranquillity of peace of the external man, on the cessation of combat, or of the unrest caused by cupidities, and falsities, can be known only to those who are acquainted with a state of peace. The state is so delightful that it surpasses every idea of delight. It is not only a cessation of combat, but is life proceeding from interior peace. The truths of faith, and the goods of love, which derive their delight from the delight of peace, are then born. The celestial, or perfect man, is also a man from his love of obedience to the Lord."

He also loves the Lord with all his soul, and with all his might, and others, as well as himself. He is also a man of unquestionable integrity, and honor, and a man to be trusted at all times.

"In a general sense every one is called a man who has human understanding, for man is man, by virtue of understanding, and according thereto, one person is more a man than another. That the Most Ancient church, or Adam by name, and every true church, and hence those who are of the church, or who live from love to the

CHRIST AND HIS KINGDOM COME

Lord, and from faith in Him, are especially called *man*. The quality of the Most Ancient church denotes that man was taken from the ground, or regenerated by the Lord, for the word Adam means *ground*, and that afterwards when he was made celestial he became most eminently *Man* by virtue of faith originating in love to the Lord. That they were called *Man*, that is, at the end of the sixth day, which answers to the evening of the Sabbath, or when the seventh day began; for the seventh day, or Sabbath is the celestial man."

"The things which are of the Lord are called in the Word *remains*, they are knowledges of faith which have been learned from infancy, and which are stored up in his soul until the day of his death. If there were no remains in a man he would not be a man, but much viler than a brute; and the fewer the remains there are, the less is he a man, the more remains there are the more is he a man. Unless remains were preserved by the Lord in everyone, he must needs perish eternally, since spiritual, and celestial life are in the remains. Now remains are not only the goods, and truths that a man has learned from the Lord's Word from infancy, and thus impressed on his memory, but they are all the states thence derived, such as states of good, and truth. These states together with the goods, and truths impressed on the memory are called remains, and if a man had no remains he must necessarily be in eternal damnation."

"Of man it should be said the Lord alone is Man and that from Him every celestial man, or celestial church is called *man*. That a likeness of God is a celestial man, and an image of God a spiritual man. *Heaven* signifies the internal man, and earth the external man before regeneration. Heaven is with man in his internal, thus in his willing, and thinking from love, and faith, and thence in his external, which is in acting, and speaking from love, and faith. But heaven is not in man's external without the internal, for all hypocrites can act, and speak well, but they cannot will, and think well."

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

I Peter iii:12.

THE PERFECT MAN

“To live according to the knowledges of truth and good is to think that one must do thus, and not otherwise because it is commanded by the Lord in the Word. When man thus thinks and thus wills, and does, he becomes spiritual. Yet it is necessary for those within the church to believe in the Lord, and when they think of Him to think of His Divine in the His Human, since from His Divine Human everything of charity, and faith proceed. Knowledges which are external truths do not bring anyone into heaven; but the life itself, which is a life of uses implanted by means of knowledges for knowledges regarded in themselves are outside of heaven; but life acquired by means of knowledges is within heaven. A knowledge of the Bible is more to be desired than fine gold, for in understanding, believing, and obeying it there is great reward, both here, and in the hereafter. Everybody who can should have a Bible. It will be life to his soul, and wisdom to salvation. Furthermore: it is through the Word that the Lord is present with a man and is conjoined with him, for the Lord is the Word, and, as it were, speaks with the man in it.”

THE FOUR CHURCHES SINCE CREATION

"**T**HAT there have been in general four churches on this earth since its creation, one after the other, can be seen from both historic, and the prophetic Word especially in Daniel ii:44.

"The first, which should be called the Most Ancient church, existed before the flood; and its consummation, or destruction is pictured by the flood.

"The second, which should be called the Ancient church existed in Asia, and a part of it in Africa. It was consummated, and destroyed by idolatries.

"The third church, was the Israelitish, which began with the promulgation of the Decalogue upon Mount Sinai, was continued by means of the Word written by Moses, and the prophets, and was consummated, or brought to an end by the profanation of the Word; which profanation was completed at the Lord's coming into the world; and in consequence they crucified Him who was the Word.

"The fourth, is the Christian church, which was established by the Lord through the evangelists, and apostles. Of this church there have been two epochs, one extending from the Lord's time to the Council of Nice, and the other from that Council to the present day, but in its progress it has been divided into three, the Greek, the Roman Catholic, and the Reformed. All these however are called Christian churches. The fourth which is called the Christian church, did indeed with the lips acknowledge one God, but in three Persons, each One of whom was singly, or by Himself, God; thus it acknowledged a divided Trinity, but not a Trinity united in One Person, and from this an idea of three Gods adhered to their minds, although the expression of one God was on their lips. Moreover, the teachers of the church from that doctrine of theirs which they

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concocted after the Nicene Council, teach that men ought to believe in God the Father, God the Son, and God the Holy Spirit, all of them invisible because existent in a similar Divine essence before the world was, (although with an invisible God no conjunction is possible) for they still do not know, that the one God who is invisible came into the world, and assumed a Human form, not only that He might redeem men, but also that He might become visible, that thereby conjunction with man might become possible."

For we read:

*.....the Word was with God, and God was the Word.....
And the Word was made flesh.* St. John i:1-14.

Again, *For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder, and His name shall be called Wonderful. Counsellor. The Mighty God. The everlasting Father. The Prince of Peace.* Isaiah ix:6.

"As all churches depend on a knowledge and acknowledgment of one God, with whom the man of the church can be conjoined, and as none of these four churches have possessed the truth, it follows that a church must follow these four which will know, and acknowledge one God. The sole end of God's Divine Love, when He created the world, was to conjoin man to Himself, and Himself to man, that He might dwell with man. This truth the former churches did not possess. That this church is to follow those that have existed since the beginning of the world, and that it is to endure for ages of ages, was foretold by Daniel; first, when he narrated, and explained to Nebuchadnezzar, his dream of the four kingdoms, which statue that he saw, saying,—"

And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. Daniel ii:44.

The same prophet also says elsewhere,—

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

CHRIST AND HIS KINGDOM COME

*And there was given him dominion, and glory and a kingdom
that all people, nations, and languages, should serve him; his dominion
is an everlasting dominion which shall not pass away, and his kingdom
that which shall not be destroyed.* Daniel vii:13, 14.

Again—*And the seventh angel sounded; and there were great voices in heaven, saying, The Kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever.* Revelations xi:15.

"This NEW CHURCH is the crown of all the churches that have hitherto existed on the earth because it is to worship one visible God in whom is the invisible like the soul in the body. Thus, and not otherwise is a conjunction of God with man possible because man is natural, and therefore thinks naturally, and conjunction must exist in his thought, and thus in his love's affection, and this is the case when he thinks of God as a Man. Conjunction with an invisible God is like a conjunction of the eye's vision with the expanse of the universe, the limits of which are invisible; it is also like vision in mid-ocean which reaches out into the air, and upon the sea, and is lost. Conjunction with a visible God on the other hand is like beholding a man in the air, or on the sea spreading forth his hands, and inviting to his arms. For all conjunction of God with man must be also a reciprocal conjunction of man with God; and no such reciprocation is possible except with a visible God. And this reciprocal conjunction is effected by means of charity, and faith.

That before the assumption of the human, God was not visible. He is in the first, and the principles of all things of love, and all things of wisdom with which man can have no conjunction whatever, and if from His Esse, He were to approach man He would consume him as fire consumes wood, and reduces it to ashes. The Divine Itself cannot be seen such as it is in Itself, but such as it is through the Lord in heaven, can be seen from the fact that no one has ever seen Jehovah the Father, but that when He has been seen, it was the Lord who was seen, for the Lord is the very *face* of Jehovah. That no one has ever seen Jehovah the Father, is evident from the Words of the Lord Himself in these passages—"

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No man bath seen God at any time the only begotten Son which is in the bosom of the Father. He bath declared him.

St. John i:18.

Ye have neither heard His voice at any time, nor seen His shape.

St. John v:37.

Moses asked to see God, and God said—*Thou canst not see my face, for there shall no man see me and live.* Exodus xxxiii:20.

“From this it can be seen, that no one can see Jehovah, and live, for Jehovah is pure love, and from Him is pure light, and to be seen in these is to perish. That when Jehovah the Father has been seen, it is the Lord who has been seen, that the Divine Itself cannot be seen such as it is in Itself, but such as it is through the Lord in heaven. The Lord is above the heavens, for He is the sun of heaven; but still He is present in the heavens being the Divine Truth there, and the Divine Truth proceeding from the Lord as a sun, is the Lord in heaven, wherefore the Divine Truth there is His face.”

“Such then being the nature of God the Father in Himself, it pleased Him to assume the Human, and in that to become accessible to men, and thus hear them, and speak with them, and that human is what is called the *Son of God*; and it is that which mediates, intercedes, propitiates, and expiates. Mediation, means that this human is the medium through which man is enabled to approach God the Father, and God the Father to approach man, and so to teach, and lead man that he may be saved, therefore the *Son of God*, by which is meant the human of God the Father, is called the Saviour, and in the world Jesus, that is Salvation. Whosoever believes in the Son, believes in the Father, since the Father is in Him as the soul in the body. That a Son born from eternity descended and assumed the human is a total error, which falls to the ground, and is dissipated in the light of those passages in the Word when Jehovah Himself says that He Himself is the Saviour and Redeemer.”

And it shall be said in that day. Lo, this is our God, we have waited for Him, and He will save us, this is the Lord; we have waited for Him, we will be glad, and rejoice in His Salvation.

Isaiah xxv:9.

CHRIST AND HIS KINGDOM COME

"The Lord from eternity who is Jehovah, came into the world chiefly for these two purposes: to remove hell from man, and from angel, and to glorify His Human. And thus in order that hell might be cleared away, the Lord came into the world, and dislodged it, subjugated it, and thus opened heaven, so that He could henceforth be present with men on earth, and save those who live according to His commandments, and consequently could regenerate, and save them, for those who are regenerated are saved."

St. John iii:5.

"Regeneration therefore, is the means of salvation, because they are what conjoin man with the Lord. This conjunction cannot be effected unless man has part in his regeneration. The unregenerate man is called dead, and the regenerate man alive; for in the latter there is spiritual life, but in the former spiritual death. Man's regeneration is not effected in a moment, but gradually from the beginning to the end of his life in the world, and is afterwards continued, and perfected to eternity.

"As man lives continually in communion with the inhabitants of the spiritual world, he is also when he leaves the natural world introduced immediately among such as are like those with whom he had been associated in the world. Therefore it is, that after death, everyone seems to himself to be still living in the world, for he then comes into the company of those who are like him as to their wills, affections, and whom he then acknowledges, as kinsmen and relations acknowledge their own in the world; and this is what is meant, where it is said in the Word, of those who die, that they are brought together and gathered to their own. From all this it can be seen that a regenerate man is in communion with the angels of heaven, and an unregenerate man with the spirits of hell.

"The Lord knows not only the quality of the whole man, but also what his quality will be to eternity. From this it is evident that nothing whatever is hidden. A man's quality is such as his will is, and not such as his understanding is. In the spiritual world

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it is clearly manifest what his nature is, for a man is then a spirit, and a spirit is the internal man. That the interiors of the mind, hidden in the world are revealed after death is because it is of interest, and of advantage to the societies into which man then comes; for all there are spiritual. In the other life everyone's life, and, consequently, everyone's affections, are in plain view, and therefore anyone who believes that his previous character, and the consequent quality of his life is unknown there, or that he can there hide his disposition as in this world is much mistaken. Moreover not only are those things seen there which a man has known about himself, but also those which he has not known namely, such things as by frequent practice he has at last immersed in the delights of life, so as to cause them to disappear from his sight and reflection. The very ends of his thoughts, of his speech, and of his actions, which from a like cause have become hidden from him, are most plainly perceived in heaven, for heaven is in the sphere, and perception of ends."

Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers nor effeminate, nor abusers of themselves with mankind.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.

I Corinthians vi:9, 10.

"In general life is two-fold, being on the one hand infernal, on the other hand heavenly. Infernal life acquired from all those ends, thoughts, and works which flow from the love of self, consequently from hatred against the neighbor; heavenly life from all those ends, thoughts and works which are of love towards the neighbor."

THE DIVINE TRINITY

FIRST—"There is a Divine Trinity, which is Father, Son and Holy Spirit.

Second—These three, Father, Son, and Holy Spirit are the three essentials of One God, and make one as soul, body, and operation make one in man.

Third—Before the world was created this Trinity was not, but after creation when God became incarnate, it was provided, and brought about, and then in the Lord God the Redeemer, and Saviour Jesus Christ.

Fourth—In the ideas of thought a Trinity of Divine Persons from eternity, or before the world was created is a Trinity of Gods; and these ideas cannot be effaced by a lip-confession of One God.

Fifth—A Trinity of Persons was unknown in the Apostolic church, but was hatched by the Nicene Council, and from that was introduced into the Roman Catholic Church and from that again into the churches separated from it.

Sixth—From the Nicene Trinity, and the Athanasian Trinity together a faith arose by which the whole Christian church has been perverted.

Seventh—This is the source of that *abomination of desolation, and that tribulation such as has not been, nor ever shall be*, which the Lord foretold in Daniel, and in the Gospels, and in the Apocalypse.

Eighth—So to, unless a new heaven, and a new church were established by the Lord, there could no flesh be saved."

"But when it is understood, the Divine of the Father, which constitutes the soul, and the Divine of the Son which constitutes the body, and the Divine of the Holy Spirit, or the proceeding Divine which constitutes the operation, are the three essentials of the One God, the statement is comprehensible. For God the Father is His Divine, and the Son from the Father is His Divine, and the Holy

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Spirit from both is His Divine; and as these are one in essence, and one in mind they constitute One God. But if these three Divine essentials are called persons, and if to each person is attributed his own property, to the Father imputation, to the Son mediation, and the Holy Spirit operation, the Divine Essence which in fact is one, and not divisible becomes divided, and thus none of the three is God in fulness, but each has a sub-triple power; and this a sound understanding must needs reject."

"From the Trinity in every man then, who can fail to perceive the trinity of the Lord. In every man there is soul, body, and operation, so also in the Lord, for in the Lord dwells all the fulness of Divinity bodily, according to Paul (Colossians ii:9) therefore in the Lord the Trinity is Divine, but in man it is human. Man's being is nothing else than a recipient of the eternal which proceeds from the Lord, for men, spirits, and angels are nothing but recipient, or forms recipient of life from the Lord. Man is an organ of life, and God alone is life; and God pours His life into the organ, and into every least part of it. It is also God's gift that man should feel that life in himself as if it were his own. Life regarded in itself which is God, cannot create another that shall be the only life; for the life that is God is uncreate continuous and inseparable. The Lord's Divine which is the only Divine, took on a Human form, and made that also Divine, therefore both of these are the life from which all live. Those who are conjoined to the Lord by means of faith, and love receive eternal life, that is the life of heaven which is salvation."

Know ye that the Lord He is God: it is He that bath made us, and not we ourselves; we are His people; and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name. Psalm c:3, 4.

Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. Psalm xlvi:10.

*The sun shall be no more thy light by day; neither for brightness
shall the moon give light unto thee: but the Lord shall be unto thee an
everlasting light, and thy God thy glory.* Isaiah lx:19.

REDEMPTION

IT is known in the church that there are two offices belonging to the Lord, that of priest, and that of king, but as few know in what each office consists, this shall be explained. From His priestly office the Lord is called Jesus, and from His kingly office Christ, also from His priestly office He is called in the word Jehovah, and Lord, and from His kingly office, He is called God, and the Holy One of Israel, as well as King.

Redemption pertains to both offices.

First—Redemption itself was a subjugation of the hells, a restoration of order in the heavens, and, by means of these, a preparation for a new spiritual church.

Second—Without that redemption no man could have been saved, nor could the angels have continued in a state of integrity.

Third—In this wise, not only man, but the angels also, were redeemed by the Lord.

Fourth—Redemption was a work purely Divine.

Fifth—This Redemption itself could not have been accomplished except by God incarnated.

Sixth—The passion of the cross was the last temptation which the Lord as the greatest Prophet endured, also it was the means of glorifying His Human, that is of uniting it with the Divine of the Father, but it was not redemption.

Seventh—The belief that the passion of the cross was redemption itself, is the fundamental error of the church and this error together with the error respecting three Divine Persons from eternity has perverted the whole church to such an extent that nothing spiritual is left in it."

"The Lord came into the world in the fulness of times, which was when He was no longer known by the Jews, and when, consequently, there was nothing of the church left; and unless He had

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then come into the world, and revealed Himself, mankind would have perished in eternal death. As He Himself says (in John viii:24) *For if ye believe not that I am he, ye shall die in your sins.* Every man who is saved ascends into heaven, but not of himself. He ascends by the Lord's aid. The Lord alone ascended of Himself. The essentials of the church, which conjoin themselves with a faith in one God, are charity, good works, repentance, and a life according to the Divine laws; and because these together with faith effect and move the will and thought of man, they conjoin man with the Lord, and the Lord with man."

"Hence also it is evident, that without the coming of the Lord into the world, no mortal could have been saved, and they are saved who believe in Him, and live well, for it is according to order that they who have lived well shall be saved and that they who have lived ill shall be condemned. Consequently it is impossible that they who are in hell can of the Lord's pure mercy be brought out therefrom into heaven and be saved; for it is the reception of the Lord's mercy while they lived in the world through which everyone is saved. They who receive it then are in the other life in the Lord's mercy, for they are then in the capacity of receiving it there. It is according to order for all in the other life to be associated together according to the life which they have acquired to themselves in the world; the evil with the evil, and the good with the good. Consequently it is not possible for the evil and the good to be together; neither is it possible for those to be in good who are evil because good and evil are opposites, and the one destroys the other. For this reason also it is plain that it is not possible for those to be saved who are in hell; thus that it is not possible for salvation to be from mercy alone however a man has lived. In general be it known that a man has not been regenerated until he acts from the affection of good; for he then wills good, and it is delightful and blessed to him to do it. When he is in this state his life is in the life of good, and he is in heaven, for what universally reigns in heaven is good; the truth which is of faith however leads man to good, thus to heaven, but does not place him in heaven. The reason of this is that in the

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other life all are associated together according to the life of the will, not according to the life of the understanding; for where the will is there the understanding is, but not the reverse; it is so in heaven, and it is so in hell. They who are evil are not sent into hell until they are in the evil of their life; for when they are in this, they are also in the falsity of their evil; in like manner they who are in good, are in heaven, in the truth of their good. In the other life all are reduced to the state of having one mind, namely, that what they will they also think, and they do not think differently from what they will. But in the world it is otherwise, for in the world a man can think differently, and even understand differently, from what he wills; but this in order that he may be reformed, that is, may understand good though he wills evil, and thus may be led by his understanding to will good; but in the other life everyone is led according to his will which has been acquired in the world."

"The reason why all religion is of the life, is that after death everyone is his own life, for the life stays the same as it had been in this world, and undergoes no change. For an evil life cannot be converted into a good one, nor a good life into an evil one, because they are opposites, and conversion into what is opposite is extinction. And, being opposites, a good life is called Life, and an evil one, Death. This is why religion is of life, and its life is to do what is good."

"With the one who was in faith not separated from charity, the angel spoke as follows: 'Friend, who are you?' 'I am a Reformed Christian.' 'What is your doctrine and the religion you have from it?' 'Faith, and Charity.' 'These are two things?' 'They cannot be separated.' 'What is Faith?' 'To believe what the Word teaches.' 'What is charity?' 'To do what the Word teaches.' 'Have you only believed these things, or have you also done them?' 'I have also done them.'

"The angel of heaven then looked at him, and said: 'My friend, come with me, and dwell with us.'"

"Spiritual faith exists with those who do not commit sins, for those who do not commit sins do things that are good, not from themselves but from the Lord, and through faith become spiritual.

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There are many things that appear to be mere matters of faith, such as that there is a God; that the Lord, who is God, is the Redeemer and Saviour; that there is a heaven, and a hell; that there is a life after death; and many other things of which it is not said that they are to be done, but that they are to be believed. These things of faith also are dead with a man who is in evil, but are living with a man who is in good. The reason is that a man who is in good not only acts aright from the will, but also thinks aright from the understanding, and this not only before the world but also before himself when he is alone. Not so a man who is in evil. Faith separated from charity is no faith, because charity is the life of faith: its soul, and its essence. And where there is no faith, because no charity, precisely these, there is no church."

THE DIVINE ESSE, WHICH IS JEHOVAH

FIRST—"The one God is called Jehovah from Esse, that is because He alone Is, Was and Is to Be, and because He is the First, and the Last, the Beginning and the Ending. The Alpha and the Omega.

Second—The one God is Substance Itself and Form Itself and angels, and men are substances, and forms from Him, and so far as they are in Him, and He in them are images, and likenesses of Him.

Third—The Divine Esse is at once Esse [Being] in Itself and Existere Manifestation in Itself.

Fourth—It is impossible for the Divine Esse, and Existere in Itself to produce another Divine which is Esse and Existere in Itself, therefore another of the same Essence is impossible.

Fifth—The doctrine of a plurality of Gods both in past ages, and at the present day sprang solely from a failure to understand the Divine Esse."

"That God is the Itself, the Only, and the First which is called Esse, and Existere in Itself, the source of all that has being, and existence, the natural man is wholly unable to discover by his own reason; for by his own reason the natural man can apprehend only what belongs to nature, since that agrees with the essential nature of his reason, because from his infancy and childhood nothing else had entered into his reason. But because man was so created as to be spiritual, as well as natural, since he is to continue to live after death, and then to live among those who are spiritual in their world. God has the Word, in which He has revealed not only Himself, but also that there is a heaven and a hell, and that in one or the other of these, every man is to live to eternity in accordance both with his life, and his faith. And what is faith but to see spiritually that God is? And what is life according to His commandments, but an

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acknowledgment in act that from Him are Salvation, and eternal life? So far as man lives under Divine direction that is, suffers himself to be led by God, so far he becomes an image of God more and more interiorly. These are two things that must coexist, before man can be said to live well, and believe rightly. In the church these two are called the internal, and the external (acting) from the internal, and the internal through the external, thus man from God, and God through man. But on the other hand, if the internal man's will is evil, and yet the external acts rightly, they both act none the less from hell; for man's willing is from hell, and his doing is hypocritical; and in all hypocrisy his willing, which is infernal, is interiorly concealed like a snake in the grass, or a worm in a flower. The man who knows that there is an internal and an external man, and who also knows what they are, and that the two can act as one actually, and can also act as one apparently, and who knows moreover, that the internal man lives after death, and the external is buried, possesses in potency the arcana both of heaven, and of the world in abundance. And he who conjoins these two men in himself in good becomes happy to eternity; while he who divides them, and still more he who conjoins them in evil, becomes unhappy to eternity. Wherefore let him who wishes to be eternally happy know, and believe that he will live after death. Let him think of this, and keep it in mind, for it is the truth. Let him also know and believe that the Word is the only doctrine which teaches how a man must live in the world in order to be happy to eternity. Be it known also, that all the good a man has thought and done from infancy even to the last of his life, remains; in like manner all the evil, so that not the least of it completely perishes. Both are inscribed on his book of life, and on his nature. From these he has formed for himself a life, and so to speak a soul, which after death is of corresponding quality, and when a man comes into the other life, if he has lived in the good of love, and of charity, the Lord then separates his evils, and what is good with him elevates him into heaven."

.....except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven.

St. Matthew v:20.

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"Signifies that unless the life is internal, and from that is external, heaven is not in man, and man is not received into heaven. *Righteousness* signifies that the life must be internal, and not external without the internal. That to know the things that are of the Word, and of the doctrine of the church does not make a man spiritual but a life according to those things that the Lord has commanded in the Word. That the Word is holy and Divine from inmosts to outermosts is not evident to the man who leads himself, but is evident to the man whom the Lord leads. For the man who leads himself sees only the external of the Word, and judges from its style; but the man whom the Lord leads judges of the external of the Word from the holiness that is in it. The Word is like a garden, that may be called a heavenly paradise, in which are dainty and delightful things of every kind, dainties from the fruits, and delightful things from the flowers; and in the middle of it, trees of life, and near them fountains of living water, and round about trees of the forest, and near them rivers. The man who leads himself judges of that paradise, which is the Word, from its circumference, where the trees of the forest are; but the man whom the Lord leads judges of it from the middle of it where the tree of life is. Now since the Word is the Divine truth, and this proceeds from the Lord's Divine Being [Esse] as light proceeds from the sun, it follows as a consequence that the Lord is the Word because He is the Divine truth. The Lord is God because He is also the Divine good, and the Divine truth; and this is what is meant by the *Word, that was with God, and was God*, and also was *the light that enlighteneth every man*, and that also *became flesh*, that is, Man in the world. That when the Lord was in the world He was the Divine truth, which is the Word, He Himself teaches in many passages where He calls Himself *the Light*, also where He calls Himself *the Way, the Truth and the Life*, and where He says *the Spirit of Truth* proceeds from Him. When the Lord was transfigured He represented the Word, *His face that shone as the sun* represented the Divine good, and *His garments, which were bright as the light and white as snow*, represented its Divine truth. Because God is life, it follows that He is uncreated. He is.

THE DIVINE ESSE, WHICH IS JEHOVAH

uncreated because life can create but cannot be created, for to be created is to have existence from another, and if life had existence from another there would be another being even as to life, and that life would be life in itself. This First, which has being (Esse) in itself and from which all things have been created, is God, who is called Jehovah because He is Being in Himself. Now as there can be no Being unless it exists, so being and existing in God are one. This, therefore, is the life itself—which is God and which is Man. God has all power, and men and angels have none at all, because God alone is life, and men and angels are only recipients of life, and life is that which acts, and the recipient of life that which is acted upon. To the man who acknowledges that all things of his life are from the Lord, the Lord gives the delight and blessedness of His love, so far as the man acknowledges this and performs uses. Thus when man by acknowledgment and by faith from love, as if from himself, ascribes to the Lord all things of his life, the Lord in turn ascribes to man the good of His life, which carries with it every happiness and every blessedness, and also enables him to feel and perceive interiorly and exquisitely this good to be in himself as if it were his own, and the more exquisitely in proportion as man from the heart wills that which he acknowledges by faith. The perception is then reciprocal, for the perception that He is in man and man is in Him is grateful to the Lord, and the perception that he is in the Lord and the Lord in him is gratifying to man. Such is the union of the Lord with man and of man with the Lord by means of love. The Divine love, which is life itself, is not simply love, but is the proceeding Divine; and the proceeding Divine is the Lord Himself. The Lord is indeed in the sun which appears to angels in the heavens, and from which proceed love as heat, and wisdom as light; yet outside of that sun, love with wisdom is also the Lord. Since, therefore, love proceeding from the Lord as a sun is the Lord Himself, and this love is life itself, it follows that the love itself which is life, is Man; thus it contains in infinite form the things that are in man, one and all. These are conclusions from what has been said about the life of all things from the Lord. In fact, love is Esse, and wisdom is Existere."

THE OMNIPOTENCE, OMNISCIENCE AND OMNIPRES- ENCE OF GOD

First—“Omnipotence, Omniscience, and Omnipresence pertain to the Divine wisdom from the Divine love.

Second—The Omnipotence, Omniscience and Omnipresence of God can be clearly understood, only when it is known what order is, and when it is known that God is order, and that He introduced order into the universe and into each, and all things of it at the time of their creation.

Third—God's Omnipotence in the universe, and in each and all things of it, proceeds and operates in accordance with the laws of his order.

Fourth—God is Omniscient, that is, He perceives, sees and knows each thing and all things, even to the most minute, that take place according to order, and from these, the things also that take place contrary to order.

Fifth—God is omnipresent from the firsts to the lasts of His order.

Sixth—Man was created a form of Divine order.

Seventh—From the Divine Omnipotence man has power over evil, and falsity, and from the Divine Omniscience has wisdom respecting what is good, and true, and from the Divine Omnipresence is in God just to the extent that he lives in accordance with Divine order.”

“To sit at the right hand of power signifies the Lord's Divine omnipotence over the heavens, and over the earths, after He had subjugated the hells, and glorified His Human. To come upon the clouds of heaven, signifies by means of Divine truth in the heavens; for after the Lord united His Human to the Divine Itself then Divine truth proceeds from Him, and He Himself with angels,

THE OMNIPOTENCE, OMNISCIENCE AND OMNIPRESENCE OF GOD

and with men is in Divine truth in which, and from which is Divine Omnipotence. From His omnipotence God created the universe, and at the same time introduced order into each thing, and all things in it. From His omnipotence God also preserves the universe, and unceasingly watches over the order of it with its laws; and when anything falls from order He brings it back, and makes it whole again. Furthermore, from His omnipotence God instituted the church, and revealed the laws of its order in the Word; and when it fell from order He restored it; and when it wholly fell away, He Himself came down into the world, and putting on omnipotence by means of the Human then assumed, He re-established it. From His omnipotence, and omniscience God searches every man after death, and prepares the righteous or the sheep, for their places in heaven, and establishes a heaven for them; while He prepares the unrighteous, or the goats, for their places in hell, and establishes a hell for them. Moreover, there is granted to every man after death ample means of amending his life, if that be possible. All are taught and led by the Lord by means of angels; and as they then know that they are living after death, and that there is a heaven, and a hell, they at first receive truths; but those that in the world did not acknowledge God and shun evils as sins soon weary of truths, and withdraw; while those that acknowledged truths with the lips but not with the heart are like the foolish virgins who had lamps but no oil, and who begged oil of others, and who went away and bought, and yet were not admitted to the wedding. *Lamps* signify truths of faith, and *oil* signifies the good of charity. From this it can be seen that the Divine providence makes it possible for everyone to be saved, and that man himself is to blame if he is not saved. That to shun evils as sins is the Christian religion itself."

"Everyone who becomes an angel carries his heaven within him, because he carries within him the love that belongs to his heaven; for man by creation is a lesser likeness, image, and type of the great heaven; and the human form is nothing else; so that everyone enters that heavenly society whose form he is as an individual likeness; consequently when he enters into that society

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he enters a form correspondent to his own, thus he enters the society as if entering into himself from himself, and as if from the society into the society in himself, and partakes of its life as his own, and of his own life as its life. Every society is like a common body, the angels therein are like parts of which the general co-exists. From this it now follows that those who are in evils, and in consequent falsities have formed in themselves a likeness of hell, and this is what suffers torture in heaven from the influx and vehemence of the activity of opposite against opposite; for infernal love is the opposite of heavenly love, and the delights of the two loves come into collision like hostile forces, and destroy each other when they meet. Love becomes spiritual and celestial by a life according to the truths of wisdom which the understanding teaches and requires. Love imbibes these truths by means of its understanding, and not from itself; for love cannot elevate itself unless it knows truths, and these it can learn only by means of an elevated and enlightened understanding; and then so far as it loves truths in the practice of them, so far it is elevated; for to understand is one thing, and to will is another. There are those who understand, and talk about the truths of wisdom, yet neither will, nor practice them. When, therefore, love puts into practice the truths of light which it understands, and speaks, it is elevated. This one can see from reason alone; for what kind of a man is he who understands the truths of wisdom and talks about them, while he lives contrary to them? Love purified by wisdom becomes spiritual, and celestial, for the reason that man has three degrees of life, called natural, spiritual, and celestial, and he is capable of elevation from one degree into another. Yet he is not elevated by wisdom alone, but by a life according to wisdom, for a man's life is his love. That those who are in celestial love have wisdom inscribed on their life and not on the memory."

THE INFINITY OF GOD, OR HIS IMMENSITY AND ETERNITY

First—“God is Infinite because He is Being, and Existence in Himself, because all things in the universe have their being, and existence from Him.

Second—God is Infinite because He was before the world was, thus before spaces, and times arose.

Third—Since the creation of the world God is in space without space, and in time without time.

Fourth—In relation to spaces God’s Infinity is called Immensity, while in relation to times it is called Eternity, but although they are so related there is nothing of space in His Immensity, and nothing of time in His Eternity.

Fifth—The Infinity of God can be seen by enlightened reason, in very many things in the world.

Sixth—Every created thing is finite; and the Infinite is in finite things as in its receptacles, and is in man as in its images.”

“That God, with the Divine that goes forth directly from Him, is not in space, although He is omnipresent, and is present with every man in the world, and with every angel in heaven, and every spirit under heaven, is beyond the comprehension of merely natural thought but may in some measure be comprehended by spiritual thought.”

“God is present in space without space, and in time without time, because He is always the same from eternity to eternity; thus He is the same since the world was created as before, and as before creation there were in God, and in His sight no spaces, and no times, but only since, and as He is always the same, so is He in space without space, and in time without time. In consequence of this, nature is separate from Him, and yet He is omnipotent in nature;

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almost as life is present in every substantial, and material part of man, and yet does not mingle itself with it; or it may be compared to light in the eye, or sound in the ear, taste in the tongue, or to the ether that pervades all solid, and liquid matters, and holds the terraqueous globe together, and causes motion, and so on. If these agencies were withdrawn, these substantialized, and materialized forms would instantly collapse, or fall asunder. Even the human mind, if God were not everywhere, and always present in it, would burst like a bubble in the air, and both brains, in which the mind acts from first principles, would go off into froth, and thus everything human would become dust of the earth, or an odor floating in the air."

"In relation to spaces God's infinity is called immensity, because immense is a term applied to what is great, and large, and to extension, and its spaciousness. But in relation to times God's infinity is called eternity, because to eternity is an expression applied to what is progressive, which is measured by time without limit."

"To the angels in heaven the immensity of God means His Divinity in respect to His Esse, and His Eternity. His Divinity in respect to His Existere. Also immensity means His Divinity in respect to love, and eternity in respect to wisdom."

"In the created universe, no two things can be found that are identical. And that no two effects can be found that are identical among things successive in the world may be inferred from the earth's revolution, in that the mutation of its poles forever prevents a return to any former position. This is also clearly evident in human faces, in that throughout the entire world there can be found no one face that is precisely alike, or the same as another, nor can be to eternity. This infinite variety would be impossible except from an infinity in God the Creator. No one person's disposition is precisely like that of another from which the saying, *many men, many minds*, and so no one's mind, that is his will, and understanding is exactly like, or the same as another's; and in consequence the tone of any man's speech, or the thought in which it originates, or an act in regard either to movement, or affection, is never exactly like

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another's. The infinity of God the Creator can also be seen in the infinite number of the stars, which are so many suns, and therefore so many systems. That there are other earths in the starry heavens upon which men, beasts, birds, and plants exist."

"Furthermore, the expanse, originates in the center, and not the reverse, and the center of life, which is the sun of the angelic heaven, is the Divine love most nearly going forth from God, who is in the midst of that sun; and since the expanse of that center, which is called the spiritual world, is from that origin; and since from that spiritual sun the sun of the world sprang, and from it its expanse, which is called the natural world, it is plain that the universe was created by God."

"Let everyone beware of thinking that the sun of the spiritual world is God Himself. God Himself is a Man. The first proceeding from His Love, and Wisdom is that fiery spiritual (substance) which appears before the angels as a sun. When, therefore, the Lord manifests Himself to the angels in person, He manifests Himself as a Man; and this sometimes in the sun, sometimes outside of it."

"The sun of the spiritual world appears at a distance from the angels, because they receive Divine Love and Divine Wisdom in the measure of heat and light that is adequate to their states. For an angel, because created and finite, cannot receive the Lord in the first degree of heat, and light, such as is in the sun; if he did he would be entirely consumed. The Lord, therefore, is received by angels in a degree of heat, and light corresponding to their love, and wisdom. The Divine Itself is pure love, and pure love is like a fire which is more ardent than the fire of the sun of this world, and therefore if the Divine love in its purity were to flow into any angel, spirit, or man, he would utterly perish. Hence it is that Jehovah, or the Lord, is in the Word so often called a consuming fire. Moreover if the light from the flame of the Divine love, which light is Divine truth, were to flow in, without abatement, from its own fiery splendor, it would blind all who are in heaven."

"The Lord not only is in heaven, but also is heaven itself; for love and wisdom are what make the angel, and these two are the

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Lord's in the angels; from which it follows that the Lord is heaven. For angels are not angels from what is their own; what is their own is altogether like what is man's own, which is evil. An angel's own is such because all angels were once men, and this own clings to the angels from their birth. It is only put aside, and so far as it is put aside the angels receive love, and wisdom, that is, the Lord, in themselves."

*Before the mountains were brought forth, or ever thou badst
formed the earth, and the world, even from everlasting to everlasting
thou art God.*

Psalm xc:2.

*The earth is the Lord's, and the fulness thereof; the world, and
they that dwell therein.*

Psalm xxiv:1.

FAITH AND CHARITY

First—“That true faith is the one only faith which is a faith in the Lord God the Saviour Jesus Christ, and this is held by those who believe Him to be the Son of God, the God of Heaven, and earth, and one with the Father.

Second—Spurious faith is all faith that departs from the true faith, which is the one only faith, and this is the faith that is held by those who climb up some other way, and regard the Lord not as God, but as a mere man.

Third—Man acquires faith by going to the Lord, learning truths from the Word, and living according to them.

Fourth—An abundance of truths cohering, as if in a bundle, exalts and perfects faith.

Fifth—Faith without charity is not faith, and charity without faith is not charity, and neither has life except from the Lord.

Sixth—The Lord, charity, and faith make one, like life, will and understanding in man; and if they are divided, each perishes like a pearl reduced to powder.

Seventh—The Lord is charity, and faith in man, and man is charity, and faith in the Lord.

Eighth—Charity, and faith are together in good works.

Ninth—In the evil, there is no faith.”

“Men ought to believe, that is, have faith in God, the Saviour Jesus Christ, because that is a faith in a visible God, within whom is the invisible; and faith in a visible God, who is at once Man, and God, enters into a man; for faith in its essence is spiritual but in its form, is natural; consequently with man such a faith becomes spiritual natural.”

“There are three things by which faith is formed in man.

First—By going to the Lord.

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Second—By learning truths from the Word.

Third—By living according to them.”

“Saving faith arises when the three are conjoined, and becomes such as the conjunction is. When these three are separated, faith is like a sterile seed, which when dropped in the earth, moulders into dust. But when the three are conjoined, faith is like a seed in the ground, which grows up to a tree, and the fruit of it is according to their conjunction. Where these three things are separated, faith is like an egg which contains no prolific principle; but where they are conjoined, faith is like an egg that can produce a beautiful bird. Truth is the essence of faith, therefore, as the truth is, such is the faith; without truths it is a wandering faith, but with it, it is fixed.”

“The Lord’s Word is a great deep of truths, from which comes all angelic wisdom, although to the man who knows nothing of its spiritual, and celestial meanings it appears like water in a pitcher. In the Word *seed* means nothing but truths, *field* means doctrine, and *garden* means wisdom. The human mind is like soil, in which spiritual, and natural truths are implanted like seeds, and may be endlessly multiplied. Man derives this from the infinity of God, who is perpetually in man with his heat, and light, and the faculty of generating. It must be understood, therefore, that all things that are spiritual are from heat, and light of the sun of the spiritual world. These are spiritual because they contain spirit and life; while all things natural are from the heat, and light of the sun of the natural world which received in themselves are without spirit and life. The heat, and light that go forth from the Lord as a sun contain in their bosom all the infinities that are in the Lord; the heat all the infinities of His love, and the light all the infinities of His wisdom, thus to infinity all the good pertaining to charity, and all the truths pertaining to faith. This is because the sun is itself everywhere present in its heat, and light; it is the circle most closely surrounding the Lord emanating both from the Divine love, and from His Divine wisdom; for the Lord is in the midst of that sun.”

For the Lord God is a sun, and shield: the Lord will give grace,

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and glory: no good thing will He withhold from them that walk uprightly. Psalm lxxxiv:11.

"That in God there are infinite things anyone may convince himself who believes that God is a Man; for, being a Man, He has a body, and every thing pertaining to it, that is, a face, breast, abdomen, loins and feet; for without these He would not be a Man. And having these, He also has eyes, ears, nose, mouth, and tongue; also the parts within man, as the heart and lungs, and their dependencies, all of which, taken together, make man to be a man. In a created man these parts are many, and regarded in their details of structure are numberless; but in God-Man they are infinite, nothing whatever is lacking, and from this He has infinite perfection. This comparison holds between the uncreated Man who is God, and created man because God is a Man; and He Himself says that the man of this world was created *after His image and in His likeness.* (Genesis i:26,27.)"

"How important it is to have a correct idea of God can be known from the truth that the idea of God constitutes the inmost of thoughts with all who have religion, for all things of religion, and all things of worship look to God. And since God, universally and in particular, is in all things of religion and of worship, without a proper idea of God no communication with the heavens is possible. From this it is that in the spiritual world every nation has its allotted place in accordance with its idea of God as a Man; for in this idea, and in no other, is the idea of the Lord. That man's state of life after death is according to the idea of God in which he has become confirmed, is manifest from the opposite of this, namely, that the denial of God, and in the Christian world, the denial of the Divinity of the Lord, constitutes hell."

"Acknowledgment, faith, and love to the Lord are the principles of all things of worship within the church, for acknowledgment, faith and love conjoin; acknowledgment, and faith conjoin there what is of the understanding, and love what is of the will, and these two things make the whole man. He therefore who within the church does not acknowledge the Lord has no conjunction with

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the Divine, FOR ALL THE DIVINE IS IN THE LORD and from the Lord, and where there is no conjunction with the Divine, there is no salvation. From this it is that worship from any other faith, and from any other love than those which are directed to the Lord is not worship.

Faith separated from charity makes all things dead, while faith joined with charity makes all things alive. This making alive, and making dead can be seen to the life in our spiritual world, because here faith is light, and charity is heat. Where faith is joined to charity there are paradisal gardens, flower-beds, and grass-plots. But when faith is separated from charity there is not grass and where there is any green it is from briars and thorns."

• "Charity is the complex of all things pertaining to the good that a man does to his neighbor, while faith is the complex of all things pertaining to the truth that a man thinks respecting God, and things Divine. It is an unchanging truth, that for a man to have spiritual love, and therefore salvation, faith and charity must not be separated. Charity itself, is acting justly and faithfully in the office, business, and employment in which a man is engaged, because all that such a man does is of use to society, and use is good; and good in a sense abstracted from person is the neighbor. The man who thus practices charity becomes more and more charity in form; for justice and fidelity form his mind, and the practice of these forms his body. In the doctrine of charity this holds the first place; that the first thing of charity is not to do evil to the neighbor; and to do good to him holds the second place. Man ought to know that the good that a man does by means of his body proceeds from his spirit, or out of his internal man, the internal man being the spirit which lives after death. The man of the church who is in the good of love from the truths of faith, and in the truths of faith from the good of love, is in respect to the interiors of his mind, an angel of heaven; and being such he after death enters heaven, and there enjoys happiness in proportion to the state of conjunction of his love, and faith. That to live well is charity, and that to believe well is faith. Charity therefore is an internal affec-

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tion from which man wills to do good, and this without remuneration; the delight of his life consists in doing it. With them who do good from internal affection, there is charity in each thing which they think, and speak, and which they will, and do; it may be said that a man and an angel as to his interiors, is charity, when good is his neighbor."

"He who does not know that the end, or what is the same the love makes the spiritual life of a man, consequently that a man is where his love is, in heaven if the love is heavenly, in hell if the love is infernal. That love makes heaven, and because it makes heaven, it also makes the church; for all the societies of heaven, and they are innumerable, as well as all within each society, are arranged according to the affections of love; so that it is affection, or love, according to which all things are in heaven, and not one person has his place according to faith. Spiritual affection, or love is charity; it is evident, therefore, that no one can ever enter heaven if he is not in charity. Heaven is the consociation of angels with the Lord by love, and their consociation among themselves by charity, and the consequent communication of all delights, and felicities."

"All who live in good wherever they are, and acknowledge one God, are accepted by the Lord, and come into heaven, since all who are in good acknowledge the Lord, because good is from the Lord, and the Lord is in good. As thought about God is what primarily opens heaven, so thought against God is what primarily closes heaven. Everyone who thinks of God from essence makes one God, saying, 'God created us, the same God redeemed and saves us, and He also enlightens and instructs us. The faith of the New Church is a faith in one God, who is at once Creator, Redeemer, and Saviour. The faith of the former church is a faith of the night, yea, it is not known whether it be within man, or without him, because nothing of man's will and reason enters into it, no, nor charity, good works, repentance, the Law of the Decalogue, with many other things, which really exist in the mind of man. Now, a faith of night, and a faith of light, cannot be together any more than an owl, and a dove in one nest. There is a further reason why

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the faith of the former church and the faith of the New Church cannot possibly be together, and that is because they are heterogeneous; for the faith of the former church springs from an idea of three Gods, but the faith of the New Church from an idea of one God. That a trinity of Gods is contrary to enlightened reason, may appear from many considerations. What man of sound reason can bear to hear that three Gods created the world; or that creation, and preservation, redemption, and salvation, together with reformation, and regeneration are the work of three Gods, and not of one God? And on the other hand, what man of sound reason is not willing to hear that the same God who created us, redeemed us, and regenerates, and saves us? This is the faith of the New Church; that it is a certain and established truth that God is One and His essence indivisible and that there is a Trinity."

"Since therefore God is One, and His essence indivisible, it follows that God is one Person, and the Trinity is in that Person. That this is the Lord Jesus Christ, appears from this, that He was conceived from God the Father, and thus as to His Soul, and life Itself, He is God, as He Himself hath said, *I and my Father are One.*"

St. John x:30.

That as to the Divine which was in Him, which is called the Father in heaven, so the Body of the Divine, or the Father in this world is called the Son of God, and both mean one Person, and are One.

For to this end Christ both died, and rose and revived, that He might be Lord both of the dead and living. Romans xiv:9.

For it is written, As I live, saith the Lord every knee shall bow to me, and every tongue shall confess to God.

So then everyone of us shall give account of himself to God.
Romans xiv:11, 12.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

For had ye believed Moses, ye would have believed me: for he wrote of me.

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But, if ye believe not his writings, how shall ye believe my words?
St. John v:39, 46, 47.

Verily thou art a God that bidest thyself O God of Israel the Saviour.

*But Israel shall be saved in the Lord with an everlasting salvation.
Ye shall not be ashamed nor confounded, world without end.*

I am the Lord, and there is none else, there is no God beside me.

God is not a man that He should lie, neither the son of man that He should repent: hath He said, and shall He not do it? or, hath He

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither

But the Lord is the true God. He is the living God, and an ever-living King.

And the Lord shall be King over all the earth: in that day shall

And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one. Zechariah xiv:9.

Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

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Wbo gave Himself for us, tbat He might redeem us from all iniquity, and purify unto bimself a PECULIAR people, zealous of good works.

Titus ii:13, 14.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. I John ii:1, 2.

Verily, verily, I say unto you, he that believeth on me hath everlasting life.

I am the living bread whicb came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh whicb I will give for the life of the world.

St. John vi:47, 51.

If the Lord had told His disciples to call Him Lord (as every one knows) He also had meant that after the crucifixion, and resurrection, they should address Him alone, in the Lord's prayer as Our Father who art in heaven. Thy kingdom come. Whose kingdom? Why Christ's kingdom—our Father who art in heaven. This is the key to the whole scriptures, this first line of the Lord's prayer. All those then, who come to Christ, must look to Him, and say *My Father who art in heaven. Hallowed be thy name*, and if they do not, they are then spiritually blind lost souls, still wandering deep in the woods, until they will come out, and acknowledge Christ as their dear Father in heaven.

All evangelists, ministers, priests, and rabbis, who have failed on this all important point, have certainly failed in their missions, and their preachings have been utterly without life and void, empty. For as Christ says, *For bad ye believed Moses, ye would have believed me; for he wrote of me.* (St. John v:46.) It is high time the world had awakened from such long years of spiritual blindness, and come to the knowledge of the truth. That it should have been so blind, seems wonderful, but our Saviour the Lord our God, knows that the time will come when all with one accord, will see Him as He is, when they will recognize in Him at last *Our Father who art in heaven.*

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"This if you will believe it, will be His second coming, when the whole world begins to look at the Lord Jesus Christ alone as our Holy Father in heaven. Then everything which is contained in our Lord's Prayer from the beginning to the end will be fulfilled." May all recognize this all important truth. Amen and amen.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Habakkuk ii:14.

His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed.

Blessed be the Lord God, the God of Israel who only doeth wondrous things.

And blessed be His glorious name forever, and let the whole earth be filled with His glory. Psalm lxxii:17, 18, 19.

The Word is a lamp unto my feet, and a light unto my path.
Psalm cxix:105.

"Nothing else constitutes spiritual life with men but the knowledges of truths, and good from the Word applied to life, and they are applied to life, when man holds them as the laws of his life, for then he looks to the Lord in everything, and with such the Lord is present, and gives intelligence, and wisdom and an affection for them. For the Lord is in the truths with man, since every truth proceeds from the Lord. Those who are in spiritual affection of truth, and good have eternal happiness, because heaven with man is implanted by means of the knowledges of truth and good from the Word, and a life according to them. Who can ever become spiritual unless he has some knowledge of the Lord, of heaven, of the life after death, of faith, and of love, and of the other things that are the means of salvation? If a man had no knowledge of these things he would remain natural; and a merely natural man can have nothing in common with the angels of heaven who are spiritual. The exterior mind is called the natural mind, but the interior is called the spiritual mind. The former, or natural mind is open by means of the knowledges of the things that are in the world;

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but the latter, or the spiritual mind by means of the knowledges of the things that are in heaven, which the Word teaches, and the church from the Word; by means of these, man becomes spiritual when he knows them, and lives according to them. He who perseveres even unto death in love, and faith is saved; for such as he then is in respect to his life, he thence forth remains to eternity. Charity is everything that pertains to life, and faith everything that pertains to doctrine; consequently charity is willing, and doing what is just and right in every work, and faith is thinking justly, and rightly. The truths of faith themselves are compared to garments which cover the goods of charity, or charity itself: for charity is the body itself, and therefore truths are its garments; or, what amounts to the same thing, is the soul itself, and the truths of faith are as the body, which is the clothing of the soul. Spiritual things relatively to celestial are as a body that clothes the soul, or as garments that clothe the body. Everyone's human form after death is the more beautiful in proportion as he has more interiorly loved Divine truths, and lived according to them; for everyone's interiors are opened, and formed in accordance with his love, and life; therefore the more interior the affection is, the more like heaven it is, and in consequence, the more beautiful the face is. For everyone in the spiritual world is beautiful according to truths from good, and intelligence therefrom. Beauty that is from the truths of faith alone is like that of a painted, or sculptured face, but beauty from the affection of truth, which is from good, is like that of a living face animated by love; for such as is the love, or affection that beams from the form of the face, such is the beauty. Charity is ruddy, and faith shining white. Charity is ruddy from the flame of spiritual fire, and faith shining white from the splendor of the light therefrom."

"The church is called spiritual when it acts from charity, or from the good of charity, never when it says that it is faith without charity, for then it is not even a church. For what is the doctrine of faith, but the doctrine of charity? And to what purpose is the doctrine of faith, but that men should do what it teaches, but that

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only what it teaches should be done? The spiritual church is therefore first called a church when it acts from charity, which is the very doctrine of faith. Just in the same way, what is the commandment for? Not that a man may know, but that he may live according to the commandment. For then he has in himself the kingdom of the Lord, since the kingdom of the Lord consists solely in mutual love, and its happiness. What can be more agreeable to a man than to hear, and be persuaded that he may be saved, even if he live like a wild beast? Peace, taken in the complex, embraces all things of the Lord's kingdom, both in general, and in particular, for the state of the Lord's is a state of peace, and in a state of peace there come forth all the happy states that result from love, and faith in the Lord."

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Psalm cxlv:10-13.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. I Chronicle xxix:11.

WHAT THE SOUL IS

“**A**s REGARDS the soul, of which it is said that it will live after death, it is nothing else than the man himself who lives within the body; that is, the interior man who in the world acts through the body and causes the body to live. This man, when loosed from the body, is called a spirit, and then appears in a complete human form; yet he cannot possibly be seen with the eyes of the body, but only with the eyes of the spirit; and before the eyes of the latter he appears like a man in this world. He has senses (namely, touch, smell, hearing, sight) much more exquisite than in this world. He has appetites, cupidities, desires, affections, loves, such as there are in this world, but in a more surpassing degree; he also thinks as in this world, but more perfectly; he converses with others; in a word, he is there just as he had been in this world, insomuch that if he does not reflect upon being in the other life, he knows not otherwise than that he is in this world, for the life after death is a continuation of the life in this world. This then is the soul of man which lives after death. In a word the soul is the man himself, because it is the inmost man; and therefore its form is fully, and completely the human form, from which not an iota can be taken away, and to which not an iota can be added. It is the inmost form of all the forms of the entire body yet it is not life, but the nearest receptacle of life from God, and thus God's dwelling place. After death man is a spiritual, or substantial man, because the substantial was inwardly concealed within the natural, or material man. The material was to it as a garment, by the casting off of which the spiritual, or substantial comes forth thus what is purer, interior, and more perfect. The whole body with all its sensories is merely an instrument of its soul, or of its spirit; which is also the reason that when man's spirit is separated from the body, the body has no sensation whatever, but the spirit afterwards continues to have sensation as before.”

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"The soul after the life of the body is such as its love is, that everyone appears in the spiritual world with a face according to his love. Since love constitutes the life of a man, and man is to live to eternity either in heaven, or in hell in accordance with the life he has acquired in the world, it is a matter of the highest importance to know how man acquires heavenly love, and becomes imbued with it, so that his life, which is to have no end, may be blessed, and happy. Every single affection of a man derives its existence, and nature from things of his understanding, and at the same time from those of his will is in his every affection, and even in the most individual, or least things of his affection. The quality of a spirit can be known in the other life from one single idea of his thought. Indeed angels have from the Lord the power of knowing at once, when they look upon anyone, what his character is, nor is there any mistake. It is therefore evident that every single idea, and every single affection of a man, even every least bit of his affection, is an image of him, and a likeness of him."

"It is known in the Christian world that man is born for heaven, and that if he lives well he will come into heaven, and will there be associated with angels as one of them; also that a soul, or mind has been given him which is such that it will live to eternity. To this may be added that this mind is the man himself; for every man is a man by virtue of this mind, and such as this mind is, such is the man. The body with which this mind is clothed and encompassed, in the world is not in itself the man, for the body cannot be wise from the Lord, and love Him from itself, but only from its mind; consequently the body is separated, and cast off when the mind is about to depart, and become an angel. And when man comes into angelic wisdom, because the higher degrees of the life of his mind are opened, for every man has three degrees of life; the lowest degree is natural, and man is in that while in the world; the second degree is spiritual, and in that is every angel in the lower heavens; the third degree is celestial, and in that is every angel in the higher heavens. And man is an angel so far as the two higher degrees are opened in the world by means of wisdom from the Lord, and by

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means of love to Him, for the Lord alone opens the spiritual degree, and the celestial degree, and opens them to those only who are wise from Him; and those are wise from the Lord who cast out the devil, that is, evil from themselves."

"Wisdom is represented as a palace, magnificent, and highly adorned, the ascent to which is by twelve steps; and that only from the Lord through conjunction with Him can anyone reach the first step, and he ascends in the measure of the conjunction. The twelve steps to the palace of wisdom signify goods conjoined with truths, and truths conjoined with goods."

"Furthermore, all perfection increases towards interiors, and decreases towards exteriors, since interiors are nearer to the Divine, and are in themselves purer, while exteriors are more remote from the Divine, and are in themselves grosser. Intelligence, wisdom, love, everything good, and the resulting happiness, are what constitute angelic perfection; but not happiness apart from these, for such happiness is external, and not internal."

"The head signifies wisdom, and intelligence, as also in the contrary sense folly, and insanity. If therefore the mind is in the belief of falsity, and in the love of evil, its entire body that is the entire man is in a like state. This is clearly evident when man becomes a spirit, whether good, or evil. Then his whole spiritual body from head to foot, is wholly such as his mind is. If the mind is heavenly, the whole spirit, even as to its body is heavenly. If the mind is infernal, the whole spirit even as to its body is infernal, and in consequence such a spirit appears in a direful form like a devil, while the former spirit appears in a beautiful form like an angel in heaven."

"Everything confirmed by the will, and also by the understanding remains to eternity, because everyone is his own love, and his own love belongs to his will; also because every man is his own good or his own evil, everything that is called good, and likewise evil, belongs to the love. It is from this that every man after death goes the way of his own love—he that is in a good love to heaven, and he that is in an evil love to hell, and he finds rest only

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in that society where his reigning love is, and what is wonderful, everyone knows the way; it is like following a scent with the nose. In the world of spirits ways are seen, some leading to heaven, some to hell, and each to some particular society. Good spirits go only in the ways that lead to heaven, and to the society there that is in the good of their love; and do not see the ways that lead elsewhere; while evil spirits go only in the ways that lead to hell, and to the society there that is in the evil of their love; and do not see the ways that lead elsewhere; or if they see them have no wish to enter them. The angels declare that the life of the ruling love is never changed in anyone even to eternity, since everyone is his love; consequently to change that love in a spirit is to take away, or extinguish his life; and for the reason that man after death is no longer capable of being reformed by instruction, as in the world, because the outmost plane, which consists of natural knowledges, and affections is then quiescent, and not being spiritual cannot be opened. The angels are greatly surprised that man does not know that everyone is such as his ruling love is, and that many believe that they can be saved by mercy apart from means, or by faith alone, whatever their life may be; also that they do not know that Divine mercy works by means, and that it consists in man's being led by the Lord both in the world, and afterwards to eternity, and that those who do not live in evils are led by the Divine mercy."

"When the spirit of man first enters the world of spirits, which takes place shortly after his resuscitation, his face and his tone of voice resemble those he had in the world, because he is then in the state of his exteriors, and his interiors are not as yet uncovered. This is man's first state after death. But subsequently his face is changed, and becomes entirely different, resembling his ruling affection or ruling love, in conformity with which the interiors of his mind had been while he was in the world, and his spirit while he was in the body. For the face of a man's spirit differs greatly from the face of his body. The face of his body is from his parents, but the face of his spirit is from his affection, and is an image of it. When the life of the spirit in the body is ended, and its exteriors

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are laid aside, and its interiors disclosed, it comes into this affection. This is man's second state, those that had been in good affections appear with beautiful faces; but those that had been in evil affections, with misshapen faces; for man's spirit viewed in itself, is nothing but his affection; and the face is its outward form. A man is where his love is; in heaven if the love is heavenly, in hell if the love is infernal. The case herein is like that of two beautiful women, one of whom is inwardly wholly rotten from whoredom, and the other absolutely pure within from chastity, or genuine conjugal love. Their outward forms are alike, but their inward forms differ as do heaven and hell."

For as he thinketh in his heart so is he. Proverbs xxiii:7.

The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words. Proverbs xv:26.

The Lord is far from the wicked; but he beareth the prayer of the righteous. Proverbs xv:29.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

St. Matthew xvi:26.

"All spirits in the other life are distinguished in the following manner: those who desire evil against others are infernal, or diabolical spirits; but those who desire good to others are good, and angelic spirits. A man can know among which he is, whether among the infernals, or among the angelic; if he intends evil to his neighbor, thinks nothing but evil concerning him, and actually does it when he can, and takes delight therein, he is among the infernals, and also becomes infernal in the other life; whereas the man who intends good to his neighbor and thinks nothing but good respecting him, and actually does it when he can, is among the angelic spirits and also becomes an angel in the other life. This is the distinctive characteristic. Let everyone examine himself by this, in order to learn what he is. That a man does no evil when he is unable or afraid to do it, amounts to nothing; or that he does good for the sake of

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self; for these are external things that are removed in the other life. A man there is such as he thinks and intends."

"When men have had no life of charity—that is, no mutual love—during their bodily life, it is utterly impossible to receive it in the other life, because they are averse to, and hate it, for after death the same life remains with us that we have lived here. When such persons merely approach a society where there is the life of mutual love, they tremble, shudder, and feel torture. All experience in heaven attests that the Divine that goes forth from the Lord, and that affects angels and makes heaven, is love; for all who are in heaven are forms of love, and charity, and appear in ineffable beauty, with love shining forth from their faces and from their speech and from every particular of their life. Moreover, there are spiritual spheres of life emanating from, and surrounding every angel, and every spirit, by which their quality, in respect to the affections of their love, is known, sometimes at a great distance. For with everyone these spheres flow forth from the life of his affection, and consequent thought, or from the life of his love, and consequent faith. The spheres that go forth from the angels are so full of love as to affect the inmosts of life of those who are with them. Celestial love is love to the Lord, and the derivative love toward the neighbor. They who are in this love are most closely conjoined with the Lord, and are therefore in the inmost heaven where they are in a state of innocence, and wholly as loves in form. Others are not able to go near them, and therefore when they are sent to others, they are encompassed by other angels, by whom the sphere of their love is tempered, which would otherwise throw into a swoon those to whom they are sent; for the sphere of their love penetrates even to the marrows. Innocence is the being (*esse*) of all good, and that good is therefore so far good as it has innocence in it, consequently that wisdom is so far wisdom as it partakes of innocence; and the same is true of love, charity and faith, and therefore no one can enter heaven unless he possesses innocence. Because innocence with the angels of heaven is the very being (*esse*) of good, it is evident that the Divine good that goes forth from the Lord is innocence itself,

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for it is that good that flows into angels, and affects their inmosts, and arranges, and fits them for receiving all the good of heaven. From all this it can be seen that all innocence is from the Lord. For this reason the Lord is called in the Word a *lamb*, a lamb signifying innocence. Because innocence is the inmost in all the good of heaven, it so affects minds that when it is felt by anyone—as when an angel of the inmost heaven approaches—he seems to himself to be no longer his own master and is moved, and as it were, carried away by such a delight that no delight of the world seems to be anything in comparison with it."

"There are two inmost things of heaven, namely, innocence, and peace. These are said to be inmost things because they proceed directly from the Lord. From innocence comes every good of heaven, and from peace every delight of good. Every good has its delight; and both good, and delight spring from love, for whatever is loved is called good, and is also perceived as delightful. From this it follows that these two inmost things, innocence and peace, go forth from the Lord's Divine and move the angels from what is inmost."

And He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence.

For it pleased the Father that in Him should all fulness dwell.

Colossians i:18, 19.

THE DECALOGUE, OR THE TEN COMMANDMENTS

I.

Tbou shalt have no other gods before me.

II.

Tbou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; tbou shalt not bow down tbyself to them nor serve them; for I the Lord tby God am a jealous God, visiting the iniquity of the fathers upon the children unto the third, and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III.

Tbou shalt not take the name of the Lord tby God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all tby work: but the seventh day is the Sabbath of the Lord tby God: in it tbou shalt not do any work, tbou, nor tby son, nor tby daughter, tby manservant, nor tby maid-servant, nor tby cattle, nor tby stranger that is within tby gates; for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V.

Honor tby father, and tby mother: that tby days may be long upon the land whicb the Lord tby God giveth thee.

VI.

Tbou shalt not kill.

VII.

Tbou shalt not commit adultery.

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VIII.

Tbou sbalt not steal.

IX.

Tbou sbalt not bear false witness against thy neigbor.

X.

Tbou sbalt not covet thy neigbor's bouse; tbou sbalt not covet thy neigbor's wife, nor bis manservant, nor bis maidservant, nor bis ox, nor bis ass, nor anytbing tbat is thy neigbor's.

Exodus xx:3-17.

"The laws of spiritual life, the laws of civil life, and the laws of moral life are set forth in the ten commandments of the decalogue; in the first three, the laws of spiritual life, in the four that follow the laws of civil life, and in the last three the laws of moral life.

Religion with man consists in a life according to the Divine commandments, which are contained in a summary in the decalogue. He that does not live according to these can have no religion, since he does not fear God, still less does he love God; nor does he fear man, still less does he love him. Can one who steals, commits adultery, kills and bears false witness, fear God, or man? Nevertheless every one is able to live according to these commandments; and he who is wise does so live as a civil man, as a moral man, and as a material man. And yet he who does not live according to them as a spiritual man cannot be saved; since to live according to them as a spiritual man, means to live so, for the sake of the Divine that is in them, while to live according to them as a civil man, means for the sake of justice, and to escape punishments in the world; and to live according to them as a moral man, means for the sake of honesty, and to escape the loss of reputation, and honor; while to live according to them as a material man, means for the sake of what is human, and to escape the repute of having an unsound mind. All laws, civil, moral, and material, prescribe that one must not steal, must not commit adultery, must not kill, must not bear false witness, and a man is not saved by shunning these

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evils from these laws alone, unless he shuns them as sins. For with such a man there is religion, and a belief that there is a God, a heaven, and a hell, and a life after death. Everyone who makes these commandments the principles of his religion becomes a citizen, and an inhabitant of heaven. Most nations know these commandments, and make them the principles of religion, and live according to them, because God so wills, and has commanded. Through this they have communication with heaven, and conjunction with God, consequently they are saved. But most in the Christian world at this day do not make them the principles of their religion, but only of their civil, and moral life. Who at this day can believe that the love of adultery is the fundamental love of all infernal, and diabolical loves, and that the chaste love of marriage is the fundamental love of all heavenly, and divine loves? Who at this day can believe that he who is in the love of adultery believes nothing of the Word, thus nothing of the church, and even in his heart denies God, and on the other hand that he who is in the chaste love of marriage, makes one with religion, and the lasciviousness of adultery makes one with naturalism, or materialism? The man therefore, who confirms himself in adulteries, and commits them from the favor, and consent of his will, and turns away from marriage, closes heaven to himself, until he ceases to believe anything of the church, or of the Word, and becomes a wholly sensual man, and after death an infernal spirit; for, as has been said above, adultery is hell, and thus an adulterer is a form of hell. Those who are in the hells are sensual, and more so the more deeply they are in them. Hell is from adulteries, because adultery is from the marriage of evil, and falsity, from which hell in the whole complex is called adultery; while heaven is from marriages, because marriage is from the marriage of good, and truth, from which heaven in its whole complex is called a marriage."

And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery: and who so marrieth her which is put away doth commit adultery.

St. Matthew xix:9.

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Whoso committeth adultery with a woman lacketh understanding: be that doeth it destroyeth his own soul. Proverbs vi:32.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the Kingdom of Christ, and of God. Ephesians v:5.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth, and maketh a lie. Revelations xxii:15.

"The law of order that thou shalt do to thy neighbor as thou wouldest have another do to thee, consequently that, what thou doest to another shall be done to thee, is evident from the fact that to give soul for soul, eye for eye, tooth for tooth, and so forth, denotes that as thou hast done to another, so shall it be done to thee. Such is the law in the spiritual world. He who there does good to another from his heart, receives the like good. Consequently he who does evil to another from his heart, receives the like evil. For good that is from the heart is conjoined with its reward, and evil that is from the heart is conjoined with its punishments; therefore there is heaven for the good, and hell for the evil. Hell and heaven are near to man, yea in man; hell in an evil man, and heaven in a good man. Moreover, everyone comes after death into that hell, or into that heaven in which he has been while in the world. But the state is then changed; the hell which was not perceived in the world becomes perceptible, and the heaven which was not perceived in the world becomes perceptible; the heaven full of all happiness, and the hell of all unhappiness."

Neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you. St. Luke xvii:21.

The wicked shall be turned into hell, and all the nations that forget God. Psalm ix:17.

"We talk of breaking law; we can only break ourselves against it. But if we sin against Love we do destroy her; we take from her the power to redeem, and sanctify us. Believe, then in hell, because you believe in the love of God—not in a hell into which God con-

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demns men of his will, and pleasure, but in a hell into which men cast themselves from the very face of his love in Jesus Christ. The place has been painted as a place of fires, but when we contemplate that men come to it with the holiest fires in their nature quenched, we shall justly feel it is rather a dreary waste of ash, and cinder, strewn with snow—some ribbed, and frosted Arctic Zone silent in death, for there is no love, and no love because men in rejecting, and abusing her have slain their own power ever again to feel her presence."

"It is known that in the Word the Decalogue is called by way of eminence the Law, because it contains all things of doctrine, and life, the complex of all things of religion. It was written on two tables, one of which contained in the complex all things that look to God, and the other in the complex all things that look to man."

"To be withdrawn from evils, is to be regenerated, and thus to be saved is mercy, which is not, as it is believed, immediate, but mediate, that is, for those who desist from evils and so admit from the Lord the truth of faith and the good of love into their life. Immediate mercy, namely such as would be for everyone merely at God's good pleasure, is contrary to Divine order; and that which is contrary to Divine order is contrary to God; because order is from God, and His Divine in heaven is order. To receive order into one's self is to be saved, and this is effected solely by living according to the Lord's commandments. Man is regenerated to the end that he may receive into himself the order of heaven, and he is regenerated by means of faith, and the life of faith, which is charity. He who has order in himself is in heaven, and also is heaven in a certain image; but he who has it not is in hell, and is hell in a certain image. The one cannot possibly be changed, and transferred into the other by immediate mercy, for they are opposites, because evil is opposite to good, and in good there are life, and heaven, but in evil, there are death, and hell. That the one cannot be transferred into the other is taught by the Lord in Luke xvi:26."

And beside all this, between us, and you there is a great gulf fixed;

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so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

"Moreover if immediate mercy were possible, all in the world would be saved, without exception, and there would be no hell, for the Lord is mercy itself, because He is love itself which wills the salvation of all, and the death of none."

"The life of man cannot be changed after death. It then remains such as it had been. For the quality of man's spirit is in every respect the same as that of his love, and an infernal love can never be transcribed into heavenly love, because they are opposite. Hence it is evident that all who come into hell remain there to eternity. Evil in man is hell in him, for it is the same thing whether you say evil, or hell. And since man is the cause of his own evil, he is led into hell, not by the Lord but by himself. For so far is the Lord from leading man into hell, that it is He who delivers man from hell, and this He does so far as man does not will, and love to be in his own evil, or in evil. He who wills, and loves evil in the world, wills, and loves the same evil in the other life, but he no longer suffers himself to be withdrawn from it. If therefore, a man is in evil he is tied to hell, and in respect to his spirit is actually there, and after death desires nothing so much as to be where his evil is, consequently it is man who casts himself into hell after death, and not the Lord. Evil is heavy, and has in itself a tendency to fall into hell. It is the order universal in the other life that evil punishes itself, and likewise falsity; thus that in evil, and falsity is its own punishment. And because there is such order that evil punishes itself or, what is the same, that an evil man rushes into punishment answering to his evil."

His own iniquities shall take the wicked himself, and he shall be burdened with the cords of his sins. Proverbs v:22.

"Man when born is not in any society either heavenly or infernal, being without thought, and yet is born for eternal life. It follows that, in the course of time, he either opens heaven, or opens hell to himself, and enters into societies, and becomes an

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inhabitant either of heaven, or of hell, even while he is in the world. Man becomes an inhabitant of the spiritual world because that is his real dwelling place and, as it is called, his native land for there he is to live to eternity after he has lived some years in the natural world. From this it may be concluded how necessary it is for a man to know what it is in him that opens heaven and leads him into its societies, and what it is that opens hell and leads him in its societies. Here let it be said that a man lets himself more and more into the societies of heaven, successively according to the increase of wisdom, and into more and more interior societies successively according to the increase of the love of good. But it is man who opens hell to himself, while it is the Lord who opens heaven to man. So as man is, in the spiritual world as to his head, that is as to his mind, so is he either in heaven, or in hell and where the mind is there the whole man with the head and body is when he becomes a spirit. Moreover man is wholly such as his conjunction is with the societies of the spiritual world; such an angel as his conjunction is with the societies of heaven; and such a devil as his conjunction is with the societies of hell. An angel man, and a devil man in externals appear alike, but in internals they are wholly unlike, therefore when external things are laid aside by death they are manifestly unlike. The one is taken up into heaven, and the other is taken down into hell.

"The thought alone that there is a God, and that the Lord is the God of heaven, opens heaven and presents man as present there, and yet so slightly as to be almost unseen, appearing afar off as in the shade. But in proportion as his thought of God becomes more full, true and just, he appears in the light. Thought becomes more full by the knowledges of truth from the Word that pertain to faith, and of good that pertain to love; for all things from the Word are Divine, and Divine things taken together are God. The thought of what God is, is so great that it fills heaven, and makes all the wisdom of the angels, which is ineffable, for in itself it is infinite. The idea of God in heaven is the Lord, for the angels of heaven are in the Lord, and the Lord in them; consequently to think of any

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other God than the Lord is to them impossible. Everyone acknowledges God and is conjoined with Him according to the good of his life, for the reason that good of life is like the good that is in the Lord, and that thus comes from the Lord, so when man is in the good of life conjunction is effected. With evil of life the opposite is true. This rejects the Lord and those who deny God in the world deny Him after death, and they acquire an organization which, taken on in the world, remains to eternity. That acknowledgment of God causes a conjunction of God with man, and of man with God; and the denial of God causes separation. It is therefore evident that so far as anyone knows the Lord, and from his knowledge thinks about Him, so far the Lord is present; and so far as anyone acknowledges the Lord from an affection of love so far the Lord is conjoined to him. Good of life, or living rightly, is shunning evils because they are against religion, thus against God."

Follow peace with all men, and holiness, without which no man shall see the Lord. Hebrews xii:14.

I am come that they might have life, and that they might have it more abundantly. St. John x:10.

For whoso findeth me findeth life, and shall obtain favor of the Lord. Proverbs viii:35.

All persons, and peoples of all nations, kindred and tongue, who are in darkness, and in dense ignorance, who have no Bibles, (which everyone should have) let them be taught the Lord's precious *Ten Commandments*, Exodus, Chapter xx:3-17 verses, with their precepts deeply inscribed on their hearts, and let them also know this, that the devil is for war, and all unrighteousness, but Christ, is for peace and all righteousness. Then let Christ be crowned, King Love, *King of Kings*, and *Lord of Lords*, and let His Kingdom come, and His will be done on earth as it is in heaven. *For His is the Kingdom, and the power, and the glory, forever. Amen and amen.*

Whoso despiseth the Word shall be destroyed: but he that feareth the commandment shall be rewarded. Proverbs xiii:13.

THE DECALOGUE, OR THE TEN COMMANDMENTS

Righteousness exalteth a nation, but sin is a reproach to any people. Proverbs xiv:34.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel.

Jeremiah xxxi:9.

Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually. Hosea xii:6.

For there is one God, and one mediator between God and men, the man Christ Jesus. I Timothy ii:5.

Bless the Lord, O my soul: and all that is within me, bless His ly name.

Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

Psalm ciii:1,20.

For the kingdom is the Lord's: and He is the governor among the nations. Psalm xxii:28.

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory? The Lord of Hosts, He is the King of Glory. Psalm xxiv:7-10.

"That there will be a new church when the Lord shall come in glory, which is also meant by a new heaven, and a new earth, in like manner as with every regenerate man, who becomes a man of the church, or a church, and whose internal man, when he has been created anew, is called a new heaven, and his external man a new earth. For the regenerate man is an altogether new man formed by the Lord and this is why he is said to be created anew. Through regeneration man receives real life from the Lord; for before this he cannot be said to have lived; the life of the world and of the body not

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being life, but only that which is heavenly, and spiritual. Moreover there is also a last judgment for every man when he dies, for then according to what he has done in the body, he is adjudged either to death or to life that is to hell, or to heaven."

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Romans vi:23.

And that ye put on the new man, which after God is created in righteousness, and true holiness. Ephesians iv:24.

....the Lord appeared to Abram, and said unto him, I am the almighty God; walk before me, and be thou perfect. Genesis xvii:1.

Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord. Leviticus xviii:5.

Ye shall not steal, neither deal falsely, neither lie one to another.

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all the night until the morning.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Just balances, just weights, a just ephah, and a just bin shall ye have: I am the Lord your God. Leviticus xix:11,12,13,30,35,36.

Sanctify yourselves therefore, and be ye holy, for I am the Lord your God.

And ye shall keep my statutes and do them: I am the Lord which sanctify you.

For everyone that curseth his father or his mother shall be surely put to death: he that curseth his father or his mother; his blood shall be upon him.

And the man that committeth adultery with another man's wife even be that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

THE DECALOGUE, OR THE TEN COMMANDMENTS

Ye shall therefore keep all my statutes, and all my judgments, and do them.

And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people that ye shall be mine.

Leviticus xx:7, 8, 9, 10, 22, 26.

Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else.

Thou shalt keep therefore his statutes, and his commandments, which I command this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee.

Deuteronomy iv:39-40.

And the Lord hath avouched thee this day to be his PECULIAR people, as he hath promised thee and that thou shouldest keep all his commandments;

And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken.

Deuteronomy xxvi:18-19.

The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee if thou shalt keep the commandments of the Lord thy God and walk in his ways.

And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. That means Christians.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou bearken unto the commandments of the Lord thy God which I command thee this day, to observe and do them:

But it shall come to pass, if thou wilt not bearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

CHRIST AND HIS KINGDOM COME

The Lord shall send upon them cursing, vexation, and rebuke, in all their days; because their day is come; and they shall be destroyed, and shall have no place; because of the wickedness of their doings, whereby they have transgressed me.

Therefore when ye see the Lord in his judgment, and tribulation of them, for the transgression of all things;

The Lord shall bring a swift judgment upon them; for from the end of the world, as swift as the eagle, there is none like unto me that transgresses.

I know of many transgressions, which shall be against the person of the law, but least of all of these.

Deuteronomy xxviii. 12, 13, 15, 20, 27, 28, 30.

And I have set before you the day of your good, and badness, and still

in that I command you this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his judgements and his covenants, and this day also will the Lord thy God make you a land greater than you have hitherto known.

I am about to give you a land of the people which that I have given unto you, is not able to bear, because of the hardness of their land.

Therefore I will not let you go out of this land of mine, and the Lord thy God will not let you go out of this land, until he has given it to you. Deuteronomy xxviii. 17, 18, 22.

Then I will let you go out of this land of mine, and the Lord thy God will let you go out of this land.

Because of this day of judgment, and the day of your destruction, and the day of your rebuke.

Then will I be angry with you, and I will take away the land that you have possessed, and I will not give you the land again, if I do not.

Then will I curse you, and I will say unto you, I will not let you go out of this land again.

Then will I command, and I will say unto you, I will make you a land greater than you have hitherto known.

THE DECALOGUE, OR THE TEN COMMANDMENTS

Tby righteousness is an everlasting righteousness, and tby law is the truth.

Salvation is far from the wicked: for tthey seek not tby statutes.

Tby Word is true from the beginning: and every one of tby righteous judgments endureth forever.

Great peace have tthey which love tby law: and nothing shall offend them.

My tongue shall speak of tby Word: for all tby commandments are righteousness.

Psalms cxix:2, 3, 18, 33, 34, 142, 155, 160, 165, 172.

Happy is the man tbat findeth wisdom, and the man tbat getteth understanding.

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. Proverbs iii:13, 14.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Proverbs viii:11.

Wisdom is the principal thing; ttherefore get wisdom: and with all tby getting get understanding. Proverbs iv:7.

Let us bear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Ecclesiastes xii:13, 14.

Finally, the interpretation of the Scriptures is this, the Lord did not mean that the Jewish nation themselves were to be the head, and the rest of the world the tail, but those who were to be of His Kingdom, and were called by His name known as Christians, that were to be the head, and not the tail. Those who loved the light, rather than darkness, who obeyed His commandments, and did them, were the ones to be the head, while those who were not, and did not, were of the devil the tail, and of his kingdom, which is darkness, and all unrighteousness. Light and darkness, hope and despair, wisdom and ignorance, love and hate, happiness and unhappiness, peace and war, are what make the differences between the two

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kingdoms. Which one would you choose, heaven or hell, the Lord or the devil? Choose now whom ye would serve.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other.

Ye cannot serve God and Mammon.

St. Matthew vi:24.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.

Isaiah xlvi:9.

EXHORTATION TO RE-PENTANCE

THE soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked will turn from his sins that he hath committed, and keep all my statutes, and do that which is lawful, and right, he shall surely live, he shall not die.

All his transgressions, that he hath committed they shall not be mentioned unto him, in his righteousness that he hath done he shall live.

Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness, that he hath done shall not be mentioned: in his trespass that he hath trespassed; and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal, are not your ways unequal?

When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall be die.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful, and right, he shall save his soul alive.

Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

Therefore I will judge you, O house of Israel, everyone according to

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bis ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Cast away from you all your transgressions, wherby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.

Ezekiel xviii:20-32.

The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. II Peter iii:9.

And Jesus answering said unto them. They that are whole need not a physician; but they that are sick.

I came not to call the righteous, but sinners to repentance.

St. Luke v:31, 32.

For the Son of man is come to seek, and to save that which was lost.

St. Luke xix:10.

"Every man has an internal, and an external; but they differ with the good, and the evil. With the good, the internal is in heaven, and in its light, and the external is in the world, and in its light, which light with them is illumined by the light of heaven, so that the internal, and the external act as one, like the efficient cause, and the effect, or like what is prior, and what is posterior. But with the evil, the internal is in the world, and its light; as is also the external; for which reason they see nothing from the light of heaven, but only from the light of the world, which they call the light of nature. Hence it is that to them the things of heaven are thick darkness, whilst the things of the world are in light. From this it is manifest that the good have both an internal and an external man, but that the evil have not an internal, but only an external."

"The internal man is called the spiritual man, because it is in the light of the heavens, which light is spiritual; and the external man is called the natural man, because it is in the light of the world, which light is natural, or material. The man whose internal is in

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the light of heaven, and whose external is in the light of the world, is a spiritual man as to both; but the man whose internal is not in the light of heaven, but only in the light of the world, in which is his external also, is a natural man as to both. The spiritual man is called in the Word *living*, but the natural, or material man is called *dead*."

"The internal spiritual man, regarded in himself, is an angel of heaven, and also, during his life in the body, is in society with angels, although he does not then know it; and after his separation from the body, he comes among the angels. But the merely natural internal man, regarded in himself is a spirit, and not an angel; and also, during his life in the body, is in society with spirits, but with those who are in hell, among whom he also comes after his separation from the body."

"Before evil spirits, who are recently from the world, cast themselves into hell, they, above all others, suppose that they will be received into heaven, believing that only reception is needed and that everyone, of whatever quality, may of grace be admitted into heaven. But they are sometimes told that heaven is denied by the Lord to no one, and that they may be admitted if they are able to stay there. Some of them are even taken up into the first societies at the entrance to heaven; but when they come thither they begin to be tormented and almost suffocated, so distressed is the life of their thought and will—the life of their thought from principles of falsity, and the life of their will from a life of evil in the world. And when they look at themselves in the light there they appear to themselves as devils, some as corpses, and others as monsters, and they therefore cast themselves headlong down from that society, and from its light into some dark infernal mist, where they recover their former respiration, and where from phantasy they appear to themselves as spirits not evil. Thus they learn their quality."

THE HOLY SUPPER

"**T**HE bread, and wine in the Holy Supper signifies the Lord's love toward the universal race, and the reciprocal love of man to the Lord. The Holy Supper is introduction into heaven, and heaven constitutes the body of the Lord. He is present both universally, and individually; for the Lord is in them, and they are in Him, and where He is, there is heaven. These two sacraments, baptism and the Holy Supper, are the two gates to eternal life, and every man who allows himself to be prepared, and led by the Lord, is admitted into, and introduced into heaven. There are no other universal gates.

"That man is regenerated by these three, the Lord, charity, and faith acting as one; and that no one can enter heaven unless he is becoming regenerate. So the Lord can open heaven to none but the regenerate, and after death introduction into heaven is given to none else.

"Eternal life, and salvation are impossible without conjunction with the Lord. That He is eternal life is clearly evident from certain passages in the Word, as from the following."

Jesus Christ is the true God, and eternal life. I John v:20.

"He is also salvation, because this, and eternal life are one. His name Jesus signifies salvation, and therefore He is called the Saviour throughout the Christian world. And yet only those come to the Holy Supper worthily, who are interiorly conjoined with the Lord, and those are interiorly conjoined with Him who are regenerated. The Lord then implants charity, and faith in the midst of him, and makes both of these spiritual. Thus the Lord conjoins Himself to man, and man conjoins himself to the Lord, for no conjunction is possible unless it is effected reciprocally. Those who receive the Lord, that is have faith in Him, and do not lead an evil life are called *Sons of God.*"

THE HOLY SUPPER

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. I John iii:1, 2.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, bath eternal life, and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. St. John vi:53-56.

"The Holy Supper is like a signature, a seal, a badge, or a proof of appointment even to the angels, that those who come to it worthily are Sons of God and it is also like a key to the house in heaven where they are to dwell forever, and ever."

"Every religion declines, and is consummated by the inversion of God's image in man. It is known that man was created into God's image after God's likeness (Genesis i:26). The image and likeness of God is this. God alone is love, and wisdom. Man was created to be a receptacle of both, that his will might be a receptacle of the Divine love, and his understanding a receptacle of the Divine wisdom. Therefore man's being an *image* of God means that he is a recipient of the Divine wisdom, and his being a *likeness* of God means that he is a recipient of the Divine love. In every man of sound mind there is an ability to receive wisdom from the Lord, that is, to multiply to eternity, the truths, from which wisdom exists; also an ability to receive love, that is, to bring forth to eternity the goods from which love exists. This perpetual bringing forth of good, and of love therefrom and perpetual multiplication of truth, and of wisdom therefrom, is granted to the angels, and also to men who are becoming angels; and as the Lord is love itself, and wisdom itself, it follows that man has the ability to conjoin himself to the

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Lord and the Lord to himself forever. Nevertheless, as man is finite, the Divine Itself of the Lord cannot be conjoined, but only adjoined to man, as, for the sake of illustration, the light of the sun cannot be conjoined to the eye, or the sound of the air to the ear, but only adjoined to them, thus imparting the ability to see, and hear. For man is not life in himself, as the Lord is even in regard to His Human (John v:26); but is only a receptacle of life; and it is life itself that is adjoined to man, but not conjoined. This has been added in order that it may be rationally understood how the Lord and His redemption are wholly present in the Holy Supper."

"It is worthy of mention, since it is wholly unknown in the world, that the states of good spirits, and of angels are continually changing, and perfecting, and that they are thereby raised up into the interiors of the province in which they are and so into nobler functions; for in heaven there is a continual purification, and so to speak, a new creation; and yet the case is such that no angel even to eternity can possibly attain absolute perfection. The Lord alone is perfect; in Him and from Him is all perfection."

"It must be borne in mind that in the spiritual world the state of every nation and people in general, and also of individuals, is in accordance with their acknowledgment and worship of God; and that all who in heart acknowledge God, and from this time on, all who acknowledge the Lord Jesus Christ as God, Redeemer, and Saviour, are in heaven, while those who do not acknowledge Him are beneath heaven, where they are taught, and those who accept what they are taught, are raised up into heaven, but those who do not are cast down to hell; and to this class belong those who, like the Socinians, have approached God the Father only, or who like the Arians, have denied the Divinity of the Lord's Human.

THRONE OF GOD

ANd the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory, and honor and thanks to Him that sat on the throne, who liveth forever and ever.

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying:

Thou art worthy, O Lord, to receive glory and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. *Revelations iv:8-11.*

And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having everyone of them harps and golden vials full of odours which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts, and the elders: and the numbers of them was ten thousand times ten thousand, and thousands of thousands;

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Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor and glory and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever, and ever.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth forever and ever.

Revelations v:6-14.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Revelations vii:17.

"A Lamb standing as if slain signifies the Lord as to His Human, not acknowledged in the church as Divine. By *Lamb* in the Apocalypse is meant the Lord as to His Divine Human. Since, therefore, the Lord as to the Divine Human is meant by *the Lamb*, and it is said of Him, that He took *the book out of the right hand of Him that sat upon the throne*, and afterwards that He opened it, and loosed the seven seals thereof, and since no mortal could do this but God alone it follows that by *the Lamb* is meant the Lord as to the Divine Human, and by *slain* that He is not acknowledged as God as to His Human."

"Having *seven horns*, signifies His omnipotence. A *horn* is frequently mentioned in the Word, and by it is predicted of the Lord, it signifies omnipotence. The reason why *seven horns* are mentioned is because *seven* signifies all, thus omnipotence."

"*And seven eyes*, signifies His omniscience, and Divine wisdom."

"*Which are the seven spirits of God sent forth unto all the earth*, signifies that from the Divine wisdom is derived Divine truth unto the whole world, where there is religion; for where there is religion, it is taught that there is a God, and that there is a devil, and that God is good itself, and that all good is from Him, and that the devil is evil itself, and that all evil is from him; and as

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they are opposites, so evil, because it is from the devil, is to be shunned, and good, because it is from God, is to be done; consequently in proportion as anyone does evil, so far he loves the devil, and acts against God. Such Divine truth is in the whole world where there is any religion: so that it is only necessary to know what evil is: and this also is known by all who have any religion; for the precepts of all religion are similar to those contained in the Decalogue, that one must not kill, nor commit whoredom, nor steal, nor bear false witness. These are the general Divine truths from the Lord sent forth unto all the earth. Therefore he who lives according to them because they are Divine truths or the commandments of the Lord, and thence of religion, is saved. But he who only lives according to them because they are civil, and moral truths, is not saved."

"Those who honor father and mother have heaven and the happiness there, because in heaven no other father but the Lord is known, for all there have been generated anew from Him: and in heaven by *mother* the church is meant, and in general the kingdom of the Lord. The church, wherever it may be, is the Lord's kingdom; and a church is a church from the Lord, and from the Word, and its perfection is according to its acknowledgment of the Lord, and according to its understanding of the Word. It should be known that the acknowledgment of the Lord's Divine in His Human, and making the truths from the Word to be of one's life are the two principal things of the church; moreover, no one can be in the one of these unless he is at the same time in the other. For the Lord flows in with all, as well in the heavens, as on the earth, from His Divine Human, and not from the Divine separately. Consequently those who in their thought separate the Divine of the Lord from His Human, and look to the Divine of the Father not as in the Human but as beside it, or above it, thus separated from it, receive no influx from the Lord, nor thus from heaven, for all who are in the heavens acknowledge the Lord's Divine Human. Hereafter, no one among Christians enters heaven, unless he believes in the Lord God the Saviour, and approaches *Him alone*, because the Lord

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is the God of heaven and earth. All who acknowledge the Lord Jesus Christ as God, Redeemer, and Saviour are in heaven, also only those who have a conception of the Divine can enter heaven. The Divine of the Lord in heaven is love, for the reason that love is receptive of all things of heaven, such as peace, intelligence, wisdom, and happiness.”

*At that day ye shall know that I am in my Father, and ye in me,
and I in you.* St. John xiv:20.

"Herein by *Father* the Lord means the Divine in Himself, He calls the Father."

*Who is a liar but he that denieth that Jesus is the Christ? He is
anticrist that denieth the Father and the Son.* I John ii:22.

And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name One. Zechariah xiv:9.

Therefore my people shall know my name: therefore they shall know in that day that I am He that doth speak: behold, it is I.

Isaiah lii:6.

Colossians ii:2.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

To the only wise God our Saviour be glory and majesty, both now and ever. Amen. Jude 1:4, 21, 25.

Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

O that thou badst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

Isaiah xlviii:17, 18.

GUIDANCE.

1. Guide me, O thou great Jehovah,
Pilgrim through this barren land.
I am weak, but thou art mighty;
Hold me with thy powerful hand;
 Bread of heaven,
Feed me till I want no more.
2. Open thou the crystal fountain,
Whence the healing streams do flow;
• Let the fiery cloudy pillar
Lead me all my journey through.
 Strong Deliverer,
Be thou still my strength, and Shield.
3. When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death! and hell's Destruction
Land me safe on Canaan's side;
 Songs of praises
I will ever give to thee.

ALTOGETHER LOVELY.

1. Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.
2. No mortal can with Him compare
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train.
3. He saw me plunged in deep distress,
He flew to my relief;
For me He bore the shameful cross,
And carried all my grief.
4. To Him I owe my life, and breath
And all my joys I have;
He makes me triumph over death.
He saves me from the grave.
5. To heaven, the place of His abode,
He brings my weary feet;
Shows me the glories of my God
And makes my joy complete.
6. Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be thine.

OUR MASTER.

1. Art though weary, art thou languid,
 Art thou sore distressed?
“Come to me, saith One, and coming
 Be at rest.”
2. Hath He marks to lead me to Him,
 If He be my guide?
“In His feet and hands are wound-prints
 And His side.”
3. Is there diadem, as Monarch
 That His brow adorns?
“Yea, a crown, in very surety;
 But of thorns.”
4. If I find Him, if I follow
 What His guerdon here?
“Many a sorrow, many a labor,
 Many a tear.”
5. If I ask Him to receive me
 Will He say me nay?
“Not till earth, and not till heaven
 Pass away.”
6. Finding, following, keeping, struggling
 Is He sure to bless?
“Saints, apostles, prophets, martyrs,
 Answer, Yes.”

FEAR NOT.

1. How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say, than to you He hath said,
To you, who for refuge to Jesus have fled!
2. "Fear not," I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid,
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand.
3. When through the deep waters I call thee to go
The rivers of sorrow shall not overflow;
For I will be with thee thy trouble to bless,
And sanctify to thee thy deepest distress.
4. When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply.
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.
5. The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul—though all hell should endeavor to shake,
I'll never—no never—no never forsake.

LORD OF ALL.

1. All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.
2. Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod
And crown Him Lord of all.
3. Ye chosen seed of Israel's race,
Ye ransomed from the fall;
Hail Him who saves you by His grace,
And crown Him Lord of all.
4. Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.
5. Oh, that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

SABBATH MORNING.

1. Safely through another week,
God has brought us on our way.
Let us now a blessing seek,
Waiting in His courts today;
Day of all the week the best,
Emblem of eternal rest.
2. While we seek supplies of grace,
Through the dear Redeemer's name
Show thy reconciling face—
Take away our sin, and shame;
From our worldly cares set free,—
May we rest this day in thee.
3. Here we come thy name to praise;
Let us feel thy presence near;
May thy glory meet our eyes
While we in thy house appear,
Here afford us, Lord, a taste
Of our everlasting feast.
4. May the gospel's joyful sound
Conquer sinners, comfort saints;
Make the fruits of grace abound,
Bring relief for all complaints;
Thus let all our Sabbaths prove,
Till we rest in thee above.

PROBATION.

1. A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky.
2. To serve the present age,
My calling to fulfil;
Oh, may it all my powers engage
To do my master's will!
3. Arm me with jealous care,
As in thy sight to live;
And oh, thy servant, Lord, prepare
A strict account to give.
4. Help me to watch, and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die.

WATCH.

1. My soul be on thy guard
Ten thousand foes arise;
And hosts of sin are pressing hard
To draw thee from the skies.
2. Oh, watch, and fight, and pray,
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore.
3. Ne'er think the victory won,
Nor lay thine armor down;
Thine arduous work will not be done,
Till thou obtain thy crown.
4. Fight on, my soul, till death
Shall bring thee to thy God!
He'll take thee at thy parting breath
Up to His blest abode.

—*From Spiritual Songs.*

HOMEWARD BOUND.

Out on an ocean, all boundless we ride.
We're homeward bound, homeward bound.
Tossed on the wave of a rough restless tide,
We're homeward bound, homeward bound.
Far from the safe, quiet harbor we've rode,
Seeking our Father's celestial abode,
Promise of which on us each he bestows.
We're homeward bound, homeward bound.

Wildly the storm sweeps us on as it roars,
We're homeward bound, homeward bound,
Look! yonder lie the bright heavenly shores,
We're homeward bound, homeward bound.
Steady, O pilot! stand firm at the wheel,
Steady! We soon shall outweather the gale.
O how we fly 'neath the loud creaking sail!
We're homeward bound, homeward bound.

—*Silver Chord.*

WILL YOU GO!

We're trav'ling home to heaven above.
Will you go? Will you go?
To sing the Saviour's dying love,
Will you go? Will you go?
Millions have reached that blest abode
Anointed kings, and priests to God,
And millions more are on the road.
Will you go? Will you go?

THE GOLDEN SHORE.

1. We are out on the ocean sailing,
Homeward bound we sweetly glide.
We are out on the ocean sailing
To a home beyond the tide.

(*Cborus*) All the storms will soon be over,
Then we'll anchor in the harbor.
We are out on an ocean sailing
To a home beyond the tide.
We are out on an ocean sailing
To a home beyond the tide.

2. Millions now are safely landed,
Over on the golden shore.
Millions more are on their journey,
Yet there's room for millions more.

Cborus

3. Spread your sails while heavenly breezes
Gently waft our vessel on.
All on board are sweetly singing,
Free salvation is the song.

Cborus

4. When we all are safely anchored,
We will shout our trials are o'er,
We will walk about the city,
And we'll sing for ever more.

Cborus

—Bradbury's New Golden Trio.

THE SPIRIT'S GRACIOUS CALL

“Say, sinner! hath a voice within
Oft whispered to thy secret soul,
Urged thee to leave the ways of sin,
And yield thy heart to God's control?”

“Sinner! it was a heavenly voice—
It was the Spirit's gracious call;
It bade thee make the better choice,
And haste to seek in Christ thine all.”

“Spurn not the call to life, and light,
Regard in time, the warning kind;
That call thou may'st not alway slight
And yet the gate of mercy find.”

“Sinner, perhaps this very day
Thy last accepted time may be;
Oh! shouldst thou grieve Him now away
Then hope may never beam on thee.”

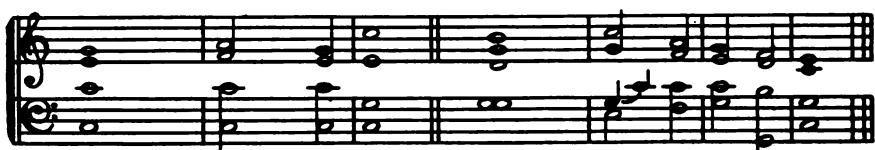
O HAPPY DAY.

O happy day that fixed my choice
On thee my Saviour, and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad.

Happy day, happy day!
When Jesus washed my sins away
He taught me how to watch, and pray,
And live rejoicing every day.

COME UNTO ME.

W. B. BRADBURY.



With tearful eyes I look around.
Life seems a dark, and stormy sea;
Yet, midst the gloom I hear a sound,
A heavenly whisper, Come to me.

It tells me of a place of rest—
It tells me where my soul may flee;
Oh! to the weary, faint, opprest,
How sweet the bidding, Come to me.

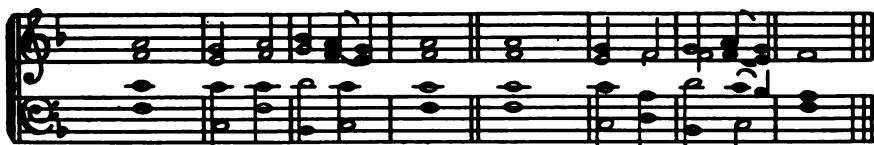
When nature shudders, loth to part
From all I love, enjoy, and see.
When a faint chill steals o'er my heart.
A sweet voice utters, Come to me.

Come, for all else must fall, and die.
Earth is no resting place for thee;
Heavenward direct thy weeping eye.
I am thy portion. Come to me.

O voice of mercy! voice of love!
In conflict, grief, and agony
Support me, cheer me from above,
And gently whisper, Come to me.

THE LORD'S PRAYER. Chant.

GREGORIAN.



1. Our Father, who art in heaven, hallowed be thy name.
Thy Kingdom come, thy will be done on earth as it is in heaven.
2. Give us this day our daily bread;
And forgive us our trespasses as we forgive them that trespass
against us.
3. And lead us not into temptation but deliver us from evil.
For thine is the kingdom, and the power and the glory, forever,
Amen.

—*Bradbury's New Golden Trio.*

TOO LATE.

Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still,
“Too late, too late! ye cannot enter now.”

No light had we: for that we do repent;
And, learning this, the Bridegroom will relent.
“Too late, too late! ye cannot enter now.”

Have we not heard the Bridegroom is so sweet?
O let us in, though late, to kiss His feet!
“No, no; too late! ye cannot enter now.”

—*Song by Lindsay.*

HEAVEN.

Lord Jesus, King of Paradise
Oh, keep us in thy love,
And guide me to that happyland
Of perfect rest above;
Where loyal hearts, and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

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SHALL WE KNOW EACH OTHER THERE?

When we hear the music ringing
In the bright celestial dome—
When sweet angels' voices, singing,
Gladly bid us welcome home
To the land of ancient story
Where the spirit knows no care;
In that land of life, and glory—
Shall we know each other there?

When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In that glorious spirit land?
Shall we see the same eyes shining
On us as in days of yore?
Shall we feel the dear arms twining
Fondly round us as before?

Yes, my earth-worn soul rejoices,
And my weary heart grows light
For the thrilling angel voices,
And the angel faces bright,
That shall welcome us in heaven
Are the loved of long ago.
And to them 'tis kindly given
Thus their mortal friends to know.

Oh, ye weary, sad, and tossed ones,
Droop not, faint not, by the way!
Ye shall join the loved, and just ones

In that land of perfect day.
Harp-strings, touched by angel fingers
Murmured in my raptured ear,
Evermore their sweet song lingers—
“We shall know each other there.”

Rev. R. Lowry.

“He who seldom thinks of heaven is not likely to get there;
the only way to hit the mark is to keep the eye fixed upon it.”

LAST WORDS

WE KNOW that we have passed from death unto life, because we love the brethren.

Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

I John iii:14, 16.

He that loveth not, knoweth not God; for God is love.

I John iv:8.

"The quality of the exterior natural is very manifest in the other life, for the faces of spirits and angels are formed from it, and according to it. In the light of heaven the interiors, and especially the intentions, or ends, shine forth through that face. If love to the Lord, and charity toward the neighbor have formed the interiors, there is a consequent resplendence in the face and the face itself is love, and charity in form; but if the love of self, and of the world, and the derivative hatred, revenge, cruelty, and the like, have formed the interiors, there is a consequent diabolical expression in the face, and the face itself is hated, revenge, and cruelty in form. From this it is evident what the exterior natural is, and what is its use, and also what it is when made subject to interior things, and what it is when interior things are made subject to it."

"Every man is a man not from his face and body, but from the good of his love, and from the truths of his wisdom; and because it is from these that a man is a man, every man is also his own truth and his own good, or his own love, or his own wisdom. Apart from these he is not a man. But the Lord is good itself and truth itself, or what is the same, He is love itself, and wisdom itself; and these are the Word which was in the beginning with God and which was God, and which became flesh. Thus to be taught from the Word is to be taught by the Lord Himself, because it is to be taught

LAST WORDS

from good itself, and truth itself, or from love itself, and from wisdom itself, which are the Word as has been said. All those who are taught by the Lord in the Word are taught a few truths in the world, but many when they become angels; for the interiors of the Word, which are Divine spiritual, and Divine celestial things, although implanted at the same time, are not opened in man until after his death, thus in heaven, where he is in angelic wisdom, which in comparison with human wisdom, that is, man's former wisdom, is ineffable."

"Man's soul is nothing else than the love of his will, and the love therefrom of his understanding. The quality of that love is the quality of the whole man; and that is determined by the way in which the externals are disposed, in which man and the Lord co-operate. Consequently, if man attributes all things to himself, and to the nature, the love of self becomes the soul; but if he attributes all things to the Lord, love to the Lord becomes the soul; and this love is heavenly, while the other is infernal. For the love of self is the devil; and lusts, and their enjoyments are the evils of his kingdom, which is hell."

**NAMES AND TITLES APPLIED TO
OUR LORD, AND SAVIOUR JESUS CHRIST
IN THE HOLY SCRIPTURES.**

Advocate	- - - - -	I John ii:1
Almighty	- - - - -	Revelations i:8
Alpha and Omega	- - - - -	Revelations i:8
Bread	- - - - -	St. John vi:41
Bright and Morning Star	- - - - -	Revelations xxii:16
Christ	- - - - -	St. John vi:69
Christ the Lord	- - - - -	St. Luke ii:11
Corner Stone	- - - - -	Isaiah xxviii:16
Counsellor	- - - - -	Isaiah ix:6
Deliverer	- - - - -	Romans xi:26
Door	- - - - -	St. John x:9
Door of the Sheep	- - - - -	St. John x:7
Elect	- - - - -	Isaiah xlii:1
Emanuel	- - - - -	St. Matthew i:23
Everlasting Father	- - - - -	Isaiah ix:6
Faithful, and True	- - - - -	Revelations xix:11
First-born from the Dead	- - - - -	Colossians i:18
Friend of Sinners	- - - - -	St. Matthew xi:19
Glory of Israel	- - - - -	St. Luke ii:32
God blessed forever	- - - - -	Romans ix:5
God manifest in the flesh	- - - - -	I Timothy iii:16
God of Israel, the Saviour	- - - - -	Isaiah liv:5
God our Saviour	- - - - -	I Timothy ii:3
God of the whole earth	- - - - -	Isaiah liv:5
Great Shepherd of the Sheep	- - - - -	Hebrews xiii:20
I am	- - - - -	St. John viii:58
Jesus	- - - - -	St. Matthew i:21
Jesus the King of the Jews	- - - - -	St. John xix:19

NAMES AND TITLES APPLIED TO OUR LORD, AND SAVIOUR JESUS CHRIST

Judge	- - - - -	Acts x:42
Just	- - - - -	Acts iii:14
Just Man	- - - - -	St. Matthew xxvii:19
Just One	- - - - -	Acts vii:52
King	- - - - -	St. Luke xix:38
King of Glory	- - - - -	Psalm xxiv:7-10
King of Israel	- - - - -	St. John i:49
King of Kings	- - - - -	I Timothy vi:15
King of Zion	- - - - -	St. Matthew xxi:5
Lamb	- - - - -	Revelations v:6
Life	- - - - -	St. John xiv:6
Light of the world	- - - - -	St. John viii:12
Living Bread	- - - - -	St. John vi:51
Lord	- - - - -	St. Matthew xxiii:43
Lord and Saviour Jesus Christ	- - - - -	II Peter i:11
Lord from Heaven	- - - - -	I Corinthians xv:47
Lord of all	- - - - -	Acts x:36
Lord of Glory	- - - - -	James ii:1
Lord of Hosts	- - - - -	Isaiah xliv:6
Lord of Lords	- - - - -	Revelations xix:16
Lord of the dead, and living	- - - - -	Romans xiv:9
Lord of the Sabbath	- - - - -	St. Mark ii:28
Lord, your Redeemer	- - - - -	Isaiah xliv:14
Man Christ Jesus	- - - - -	I Timothy ii:5
Man of Sorrows	- - - - -	Isaiah liii:3
Mighty God	- - - - -	Isaiah ix:6
Most Holy	- - - - -	Daniel ix:24
Most Mighty	- - - - -	Psalm xlvi:3
Prince of Peace	- - - - -	Isaiah ix:6
Redeemer	- - - - -	Job xix:25
Resurrection	- - - - -	St. John xi:25
Rock	- - - - -	I Corinthians x:4
Sure Foundation	- - - - -	Isaiah xxviii:16
Shepherd, and Bishop of Souls	- - - - -	I Peter ii:25
The Only Wise God, our Saviour	- - - - -	Jude i:25

CHRIST AND HIS KINGDOM COME

True God	- - - - -	I John v:20
True Vine	- - - - -	St. John xv:1
Truth	- - - - -	St. John xiv:6
Way	- - - - -	St. John xiv:6
Which is, Which was, Which is to come	- - -	Revelations i:8
Wonderful	- - - - -	Isaiah ix:6
Word	- - - - -	St. John i:i
Word of Life	- - - - -	I John i:i
Word of God	- - - - -	Revelations xix:13

And God said unto Moses, I AM That I AM; and He said, This shalt thou say unto the children of Israel, I AM hath sent me unto you. Exodus iii:14.

This is He that came by water, and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in One.

I John v:6, 7, 8.

THE END.







1



JAN 23 1969

